

THESIS



A STUDY OF THE PILGRIMAGE TOURISM OF KASHMIR

ABSTRACT

THESIS SUBMITTED FOR THE AWARD OF THE DEGREE OF

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By

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ABSTRACT

Tourism is a phenomenon which was a strong motive behind the movement of people in ancient time and is still the strongest motive for causing the movement of millions of people across the regional, national and international boundaries. *Travel which initially started with the intention to fulfil the religious/spiritual/pilgrimage needs of a person is again becoming the largest motivator to undertake travel.* India recorded 4.43 million international tourist arrivals and over 400 million domestic tourists in 2006. In the same year, Indian tourism generated US\$ 6 billion foreign exchange and contributed 5.83% to the GDP. Tourism to India means the third largest foreign exchange earner and one of the largest employment generating industry.

India is gifted by a miniature India in the form of State of Jammu and Kashmir. The State comprises three divisions namely, Jammu, Kashmir and Ladakh. Each division has its own unique climate, geographical setting, religious beliefs, food pattern, art, culture and traditions and is full of tourism assets which are also distinctive. Jammu division is a Hindu dominant area. It has innumerable temples spread through out its length and breadth. Jammu is also called as "*City of Temples*". Ladakh, also called as the "*Land of Lamas*", is a mountainous country. It is dominated by Buddhist population. There are some old and important monasteries of Buddhists in this part of land, like, Hemis monastery, Shey monastery, etc. One more Division of the State is Kashmir, the "*Paradise on Earth*".

Kashmir is known to be the most beautiful piece of land on the face of this earth, a miniature heaven designed by nature for the earthly people. Praised from time to time by historians, travellers, rulers, peers, saints, visitors and natural lovers because of its unique resource base and geographical position. "*Paradise on Earth*", "*Jannat-e-Benazir*", "*Peer Veer*", "*Switzerland of India*", are some of the many compliments which have been bestowed on Kashmir. Valley of Kashmir is full of tourism resources of different types, spread

throughout its different districts. Tourism attraction of different types, like, adventure treks, flora and fauna, wildlife, resorts, golf courses, winter sports, natural beauty, culture, architecture, Mughal gardens, springs, pilgrimage sites, etc, are found in abundance here. The Valley has world famous tourist spots of Gulmarg, Pahalgam, Sonmarg, Verinag, Dal Lake, etc. Besides the Valley has also strong base of pilgrimage tourism which has not been adequately and properly highlighted.

For centuries past, Kashmir has been considered as one of the holiest lands of India. It was a land of Parvati in ancient India and later became Rishi Bhumi, finally after conversion to Islam, became “*Peer Veer*” means ‘*An abode of Saints*’. Fine structures have been built at their burial sites and resting places of saints and peers and in some cases, memorial, as a mark of respect, exist. For example, in the era of Hindu rulers, like, Gopaditya, Jonaraja, etc, beautiful temples have been built. In the era of Buddhist rule, like, Ashoka, Kaniska, etc, various viharas, monasteries and stupas were built. In Mughal period, various mosques, shrines, etc, are the examples of their architectural excellence. These traditional mosques, shrines and Khanqahs are the richest representations of the cultural heritage of Kashmir. This built heritage has evolved over a period of centuries through cross-cultural exchanges between Kashmir, Iran and other Islamic cities of Central Asia. In Sikh era, fine Gurdwaras have been built at the places where the Sikh Gurus have performed some religious duties. The different religions in Kashmir, viz, Buddhism, Hinduism, Sikhism and Islam have interacted harmoniously and Kashmir has absorbed the better aspect of each religion in itself.

Of all the prompting factors for travel and tourism, pilgrimage is the most motivating and compelling one for almost all religions. Pilgrimage tourism thus assumes importance unique in nature being strongly prompting and tempting for everyone. Pilgrimage is the journey which quenches the thirst of soul. It has been a visible sign of devotion in almost all the world religions since time immemorial. With the passage of time Pilgrimage and tourism began

to mix up with the sacred sites and secular seers; Pilgrimage thus turned into Pilgrimage Tourism.

In the present study entitled, “*A Study of the Pilgrimage Tourism of Kashmir*” an attempt has been made to make the garland of tourism attraction of Kashmir more colourful and attractive by exploiting the rich treasure of pilgrimage tourism of Kashmir. Addressing the problems which have kept this unique feature of Kashmir tourism in darkness and bringing to light the Prospects which Kashmir tourism can exploit is the main objective of this work.

The study has adequately highlighted various colours of the garland of pilgrimage tourism of Kashmir, like, various Hindu pilgrimage spots, like, Shankaracharya Temple, Sharika Devi Shrine, Kheer Bhawani Temple, Awantipore Temples, Khrew Temples, Vishnu Pad, Cave temple of Lord Shiva and Vivekananda Kendra Memorial. Sacred Springs, like, Nagbal, Vetha-Vetur, Sut Haran, Pushkar Nag and Shiv Nag. Diverse Buddhist Pilgrimage spots like, Harwan, Parihaspora, Panderathan, Vihara of Saura, Raithan and Rajagir. Pilgrimage spots linked with Sikhism like, Patshahi Pehli and Chatti Padshahi. Varied Muslim shrines, like, Dastgir Sahib Shrine, Khanqah-e-Maula Shrine, Chrar-e-Sharief Shrine, Shah Zainudin Wali Shrine, Baba Reshi Shrine, Baba Shakoor-ud-din Shrine, Syed Hassan Mantaqi Shrine, Pinjoora Asar-e-Sharief Shrine, Hazratbal Shrine, Makhdoom Sahib Shrine and Imambara Badgam. These sites are presented in such a manner so as to give overall information about them; their geographical position, their common names, historical account, introduction to the deity, architectural account, fairs and festivals linked with the spot and its accessibility. In addition to these pilgrimage sites, there are lots of other temples, caves and springs, monasteries, viharas and stupas, revered gurdwaras and shrines which are of high religious order.

For the management of these sacred places, different religious organizations have been created through special Acts of the State government.

There are separate organizations for managing Muslim, Hindu, Sikh, and Buddhist pilgrimage sites. So far as the management of pilgrimage tourism of Kashmir is concerned, it is not governed directly by the Central or the State government. Neither Tourism Department nor Department of Archives, Archaeology and Museums is directly involved in the management and administration of these religious places and properties. Only some developmental activities are done by them at these places and that too in collaboration with these organizations. The State Government indirectly manages and maintains them through some semi-government or private organizations, especially assigned the job of management of pilgrimage sites. So, in order to evaluate the management of pilgrimage tourism of Kashmir, the main focus was put on the religious organizations of different religions working for the management and administration of their pilgrimage spots. Therefore, emphasis was given on their management structure and functioning at these spots.

While analysing the overall management of the varied pilgrimage tourism sites of the Valley of Kashmir, it was observed that although they have enough potential for acting as the support pillars of the economy and the administration is also aware of this fact but the lack of planning and cohesion between the religious boards and the government, lack of effective management and lack of monitoring by the State government is making heavy loss to these State resource in particular and to the National treasury as well.

For highlighting the hindrances and evaluating prospects, field surveys were conducted and a well designed questionnaire was administered on pilgrims at various sites to get the real information about the pilgrimage tourism of Kashmir. Indepth analysis of various pilgrimage spots around the Valley and various interviews with the tourism officials, religious board members, and service providers were conducted. Discussions were also done with the people and personnel who were present at the pilgrimage spots to get an overall view of the problems at such spots as well as to evaluate the future

prospects of this unique type of tourism. Survey Schedule was conducted at 14 pilgrimage spots of the Valley. At every spot 50 pilgrims were surveyed, and hence a total of 700 pilgrims were contacted for the survey. The spots were chosen keeping in mind the varied nature of pilgrimage potential. Some pilgrimage spots among them have religious importance dating back to ancient period, some to medieval and some modern pilgrimage sites. The questionnaire was designed keeping in view the potential of the pilgrimage spots and problems faced by tourists and pilgrims visiting Kashmir. The aim was to get maximum information through it and hence was elaborately prepared.

Some important and glaring facts have come to light as a result of questionnaire based survey conducted and discussions held with various persons and bodies related to pilgrimage tourism of Kashmir. These facts signify the importance and potential of pilgrimage tourism in the Valley. Important of them are mentioned below:-

- Kashmir pilgrimage tourism is not restricted to any particular religion. There are pilgrimage interests for almost every individual professing any faith, whether, Hinduism, Buddhism, Sikhism, Islam or even being a secular. Hence, the varied nature of pilgrimage motivations increases the sphere of pilgrims visiting the Valley of Kashmir and gives one more reason to increase our statistical figures of tourist arrivals.
- Pilgrimage tourism of Kashmir draws people of different demographic profiles as has been proved by the survey.
- Income and employment effect of tourism on Jammu and Kashmir is more than one third of the total. Efficiently highlighting and focussing on pilgrimage tourism can open more avenues of employment in different service sectors, like, transportation, accommodation, food and catering, shopping facilities and other supporting services.
- Promoting Pilgrimage tourism does not put any objection from the host side, as it is societal friendly type of tourism. Hosts will welcome those

people who come for religious purpose and will serve them in their localities, as it will open the doors of prosperity through employment generating avenues in the social friendly manner.

- Pilgrimage tourism will provide an avenue for showcasing the art and artistic wonders of Kashmir. Fairs and festivals attached with the pilgrimage spots will provide a platform for it.
- It will provide a medium for interaction and cultural exchange between those sacred pilgrims and the hospitable hosts. Pilgrimage tourism of Kashmir will inform the world about the unique Rishi and Sufi culture.
- Pilgrim is the least demanding tourist. He only needs the basic necessities. Entertainment and luxury facilities are not his need. This will also favour our state of things in Kashmir because we are already short of such things which are the primary requirements of tourists now-a-days.
- Kashmir is known to the very few people as the Buddhist land, although it has got enough potential for Buddhist pilgrimage tourism. Marketing the Buddhist pilgrimage sites will open the gates of foreign exchange for Kashmir.
- As the pilgrimage spots of different religions are located close to one another at many places and even at some places in the same compound, it provides an opportunity to pilgrims to visit each others religious places and break the barriers of religions. Hence, pilgrimage tourism provides an opportunity to spread brotherhood and religious Integration.
- Pilgrimage tourism also provides an opportunity to review the age old ties with the places linked with the same religious belief as of ours, e.g, linking the rituals of Kheer Bhawani Temple with Karla in South India, provides an opportunity to highlight and market this unique link and attract more and more domestic tourists from the States of Maharashtra, Andra Pradesh, Karnataka, Kerala, and Tamil Nadu.

- Springs of Kashmir are also live examples of spirituality and religious nature of this revered land on earth. Their spa and medicinal nature can also act as natural therapies along with spiritual care for known and unknown diseases and disorders. This also increases the horizon of exploring pilgrimage tourism.
- It is an open secret that the Valley is short of infrastructure. We need to build it so as to compete with other tourist destinations. As pilgrimage spots are spread throughout the Valley, hence pilgrimage tourism provides an opportunity for building the infrastructure to act as a tool for the development of this tourist's paradise.

Despite the above encouraging indicators and vast potential of pilgrimage tourism in Kashmir valley, its development is not surging ahead as much as it has the potential to grow. The study looked into the factors responsible for this paradoxical situation. The pilgrim's interviews and responses based on the questionnaire administered on them manifested the factors inhabiting the smooth and unhindered flow of pilgrims. These factors are contained in the problems the pilgrims experience en-route and during their visits to pilgrimage sites. Being enduring in nature for the naïve pilgrims, these problems and difficulties add a discouraging and repellent agent for the visitors. Their adverse impact arrests the growth of tourism. Important problems emerging from an analysis of the data collected through questionnaire are revealed below:

- ◆ Accessibility to any pilgrimage spot is a tough affair. Various spots around the Valley are connected through sub-standard transportation service which are cost wise higher and efficiency wise lower.
- ◆ Availing accommodation facility is a dream at most of the pilgrimage spots because the service is available at few spots only. Some spots have this service in limited availability and the pilgrims can avail the service only by greasing the palms of officials. The position of the

accommodation facility at such spots is pathetic and at other places it is non-existent.

- ◆ Food outlets are totally missing at the pilgrimage spots, like, Vivekananda Kendra Memorial, etc,. At places where they are available, the food stuff is of low standard or restricted to a few outlets providing limited choice of food. Hygiene, quality and choice are far away from these food outlets.
- ◆ The system of providing information through the means of Information, like, sign board, play cards, posters, etc, are found at three pilgrimage spots only. Other information sources, like, the personnel placed on duty to provide information and guidance to visitors by the religious organisations at the spots also lack in having complete information. The indifferent attitude of Rishis and staff at the spots also hinders the free flow of information and hence a serious hindrance for the pilgrims.
- ◆ The pilgrimage spots of Kashmir are devoid of public conveniences. Bathrooms, toilets, and water points available at some spots are not worth use.
- ◆ Cheating by Rishis and employees of religious organizations of some innocent pilgrims has also come to fore at some pilgrimage spots of Kashmir, mostly Muslim pilgrimage spots.
- ◆ No single pilgrimage spot has cared about making an arrangement of Feed back and Redressal system. Hence the pilgrims are left to grin and bear with their sufferings and suggestions on the mercy of God.
- ◆ Preservation effort, if any, put up by the management of the pilgrimage monuments is not in consonance with the architectural and historical importance of the pilgrimage spots.

For developing any tourism spot, in tourism terminology, there is a requirement of four A's, Accessibility, Accommodation, Attraction and

Amenities but the scenario of these essential A's, leaving aside one A, representing 'Pilgrimage Attractions', is very bad so far as developing pilgrimage tourism is concerned. Hence, for exploiting and reaping the rich dividends of this vast treasure, the scholar highlights some core areas that needs to be focused and also gives some suggestions for rectifying the loopholes in those areas linked with the pilgrimage tourism of the Valley which came to light during the survey, field visits, discussions and interview with the people and personnel at the different pilgrimage spots around the Valley.

There is a need of a role model to overcome the many bottlenecks which are currently seen in the preservation, protection, as well as accountability of the pilgrimage sites. The researcher recommends the creation of the Kashmir Pilgrimage Tourism Regulatory Board (KPTRB) on the pattern of functioning of major industrial undertakings in private sector.

There is an urgent need to build an alternative road to the existing Jammu-Srinagar National Highway. The closure of this only road due to land sliding and snow fall closes the only door to Kashmir for the tourists coming from other parts of the country. Alternative to this road is Mughal road which needs to be developed as it is accessible round the year.

There is a need of revival of transport services or providing an alternative to the existing transport service at some places. The researcher recommends using environment friendly Chariot or traditional Tonga service of Kashmir for the city pilgrimage centres and other pilgrimage spots within the city and at other pilgrimage spots around the Valley where the service will be feasible. At those spots in the Valley where the above mentioned service is not feasible, the researcher recommends the creation of a superior facility which should conform to international standards connecting the various pilgrimage/tourist centres in Kashmir division.

Inland Water Transport System (IWTS) could be made available along the 170-km stretch of the Jhelum from Khanabal (Anantnag district) in South

Kashmir to Khadanyar (Baramulla district) in North Kashmir. Hence, transporting tourists through water transport will be an environment friendly approach of Kashmir tourism which can prove to be its USP.

Some Pilgrimage spots can be made more accessible and pilgrim friendly by connecting them with aerial ropeways. These ropeways will be an added attraction for the pilgrims and tourists to visit these spots.

For solving the accommodation problem the researcher recommends that the Directorate of Tourism, Kashmir should get the house holders registered near pilgrimage/tourist spots who would be owners of one, two or even three bed rooms and convert them into 'living modules'. Such kind of accommodation will not only satisfy the accommodation requirement of pilgrims and tourists but will also bridge the gap between guest and hosts and will be an easy source of employment for them.

Businesses that cater to the eating and drinking needs of visitors is to be promoted at the pilgrimage spots of Kashmir.

Public conveniences like water points, urinals, road side signage's and resting chairs needs to be provided and maintained at the appropriate places.

Pilgrimage centres can prove to be ideal centres for selling the handicrafts and other unique items of Kashmir. Researcher suggests the setting up of Kashmiri Art and Handicraft Market (KAHM) at every pilgrimage spot so as to promote pilgrimage on one hand and market the unique master pieces of Kashmir art on the other.

Kashmir though having enough tourism attractions to satisfy the taste of any tourist but is lacking in its marketing and publicity initiatives. An aggressive campaign needs to be organised worldwide to market pilgrimage and other tourism attraction of the Valley.

A website on internet needs to be created which can make aware potential pilgrims about the pilgrimage interests of the Valley and provide them all sorts of information regarding visiting such places.

Springs of Kashmir besides having pilgrimage importance are also known for their medicinal and mineral properties. The special quality of water needs to be emphasized and all these activities require to be clubbed under a new nature-care facility for foreign and domestic tourists.

It is obvious that besides taking hundreds of measures there may still be some shortcomings in services or in the pilgrim's satisfaction. So a Feedback and Redressal system should be there to handle pilgrim's complaints or receive suggestions on the part of pilgrims.

Working on the suggestions given in the thesis will ease the passage of pilgrims and tourist to the pilgrimage spots of Kashmir. The satisfied pilgrim/tourist will carry a good impression of the destination and hence will do word of mouth publicity. As a result the Pilgrimage Tourism of Kashmir will move out of the Dark Age and will get adequately highlighted.

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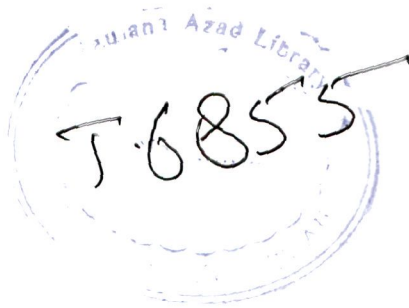
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THESIS



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Dedicated
to
My Father
Who taught me in Tough



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THESIS

Certificate

This is to certify that the work presented in this thesis entitled "*A Study of the Pilgrimage Tourism of Kashmir*" is original, carried out by **Mr. Shahnawaz Ahmad Dar** under my supervision and is suitable for submission for the award of Ph. D. degree in Commerce of this University.

Dated : 28/05/08


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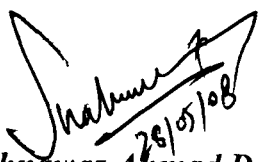
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(Shahdawaz Ahmad Dar)

ABBREVIATIONS AND ACRONYMS

AA	Administrative Approval
AD	Anno Domini
ASI	Archaeological Survey of India
BC	Before Christ
CEO	Chief Executive Officer
CNG	Certified Natural Gas
DAT	Dharmarth Trust
GDP	Gross Domestic Product
ITDC	Indian Tourism Development Corporation
IWTS	Inland Water Transport System
JK CCC	Jammu and Kashmir Cable Car Corporation
JK TDC	Jammu and Kashmir Tourism Development Corporation
JK PCC	Jammu and Kashmir Private Construction Company
KAHM	Kashmiri Art and Handicraft Market
KAS	Kashmir Administrative Service
KPTRB	Kashmir Pilgrimage Tourism Regulatory Board
MAT	Muslim Awqaf Trust
PBUH	Peace Be Upon Him
RAH	Rahmattullah-e-Allah
SASB	Shri Amarnath Shrine Board
SK ICC	Sheer-e-Kashmir International Convention Centre
USP	Unique Selling Proposition
WHS	World Heritage Sites

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CHAPTER – I

INTRODUCTION

Tourism is a phenomenon which was a strong motive behind the movement of people in ancient time and is still the strongest motive for causing the movement of millions of people across the regional, national and international boundaries. It can be defined as “*totality of the relationship and phenomenon arising from the travel and stay of strangers, provided the stay does not imply the establishment of a permanent residence and is not connected with any remuneration activity*”¹. Touristic movement can occur at local, regional, national or international level and accordingly it will be called as local tourist, regional tourist, domestic tourist and international tourist, respectively, or visitor in all the above types of tourist, if the time spent at the destination is less than 24 hours.

With the passage of time, people traveling from one place to another are now variously classified as per time spent at destination, distance covered, boundaries crossed and so on. New types and new concepts of tourism are motivating more and more tourists towards embarking on a tour. Every person now finds a destination which satisfies his motive to travel and hence more people are embarking on journey to their favorite destinations. *Travel which initially started with the intention to fulfill the religious/spiritual/pilgrimage needs of a person is again becoming the largest motivator to undertake travel.* Tourism not only satisfies the spiritual and recreational needs of a large section of population, it also highlights and takes an account of the environmental concerns by creating unique types of tourism like, Eco-Tourism, Sustainable Tourism, Evergreen Tourism and lots of other emerging concepts in tourism. In fact, now every type of tourism has to satisfy the eco-concerns of its particular destination, which is the need of an hour.

Tourism industry has emerged as one of the largest industries of the present world and has become the backbone of economy of various countries around the globe. Every developing and the developed country has initiated

¹ Definition given by Professor Hunziker and Krapf in 1942

steps to strongly build its base of tourism so as to make tourism the accelerator in generating economy. In 2006, tourism accounted for up to 10.3% of the global GDP. Tourism acts as a base, on which any nation can build its infrastructure, raise its social structure and fill its treasuries. Countries like, Malaysia, France, Dubai, Srilanka, Indonesia, etc, are mainly focusing on increasing their tourism resources, exploring and highlighting them and then reaping full benefits from them. Tourism not only increases the foreign exchange reserves of the countries, it is also one of the largest employment generating industry. *Presently, 8.7% of the total global work force is employed by Tourism.* It provides direct and indirect employment and hence solves the unemployment problems of most of the developing countries of the world. With the movement of people across the national boundaries, people have come closer to one another. This has led to the understanding of culture and traditions, and hence their preservation. *Tourism has led to the international integration and fostering universal brotherhood which no other industry in the world can do.*

Every nation around the globe has its tourism wealth which is unique to it. But some nations are full of tourism assets which are diverse and distinct from others, one such country is India.

India is a unique country. *It is a multi-cultural, multi-religious, and multi-linguistic.* It is a country where after every 100 kms there is a change in language, dressing, food pattern, religious beliefs, culture, traditions and in general life pattern. *India is also the birth place of four major religions of the world, Hinduism, Sikhism, Buddhism and Jainism.* Every region of India is distinctive in itself, with its culture, traditions, life style, linguistics, food habits, etc. India has a long history of 5000 years. It was ruled by different races from time to time. Different rulers of different religious attitudes ruled on this part of land. It imbibed in itself the culture and tradition of these periods. Besides, nature has also gifted it with its best riches, in the form of snooty mountains, oceans, and pleasing weather. Having such a long history and

diversity in different spheres of life, India is a treasury full of tourism treasures where every being can fulfill his like of interest.

Infact, India is abound in tourism resources of almost all types. It has some thing for every tourist of whatsoever his likeness is in. It is only because of its rich diversity and natural wealth that India has attracted different rulers, travelers and scholars towards it and is still attracting tourists of different interests. In 2006, 4.43 million international tourist arrivals and over 400 million domestic tourists were recorded. In the same year, tourism generated US\$ 6 billion foreign exchange and contributed 5.83% to the GDP². *Tourism to India means the third largest foreign exchange earner and one of the largest employment generating industry.*

India is gifted by a miniature India in the form of State of Jammu and Kashmir. Like India, it is also multi-cultural, multi-linguistic, and multi-religious spot. Here in mini-India like India also, after every 100 kms or so, there is change in food pattern, dialect, culture, traditions, and climate as well. It is a real treasure of tourism wealth. The State of Jammu and Kashmir comprises of three divisions. Each division has its own unique climate, geographical setting, religious beliefs, food pattern, art, culture and traditions and is full of tourism assets which are also distinctive. The three divisions of the State of Jammu and Kashmir are Jammu, Kashmir and Ladakh.

Jammu division is a Hindu dominant area. It has enumerable temples spread through out its length and breadth. Jammu is also called as “*City of Temples*”. The cave temple of Mata Vaishno Devi at Katra also comes under Jammu Division. *There are on an average 30,000 pilgrims visiting this pilgrimage spot on daily basis*³. Jammu is connected to other parts of the country through air, land and rail routes. It is the terminal home to the only rail head among the three division of the State. Ladakh, also called as the “*Land of*

² The Times of India(English), New Delhi, January, 25, 2008

³ Annual Report of Mata Vashno Devi Shrine Board-2006-07

*Lamas*⁴, is a mountainous country. It is dominated by Buddhist population. There are some old and important monasteries of Buddhists in this part of land, like, Hemis monastery, Shey monastery, etc. Besides monasteries, it is the heaven of some ice cold lakes which are unexplored and are exclusive to it. Tourism wealth in the form of lakes, snow covered mountain peaks, beautiful valleys, ice bergs, etc, are in their natural setting, far away from the pollution and human intervention. It is connected to other part of country by air and land route. It is also the home to one of the highest airports in the world. One more Division of the State is Kashmir, the “*Paradise on Earth*”.

The Valley of Kashmir is a geographical marvel of nature. *It offers to Asia, what Switzerland offers to Europe*. It has remained a great religious center and an attraction for religious founders and Saints from ancient times.

1.1 KASHMIR TOURISM IN THE LIGHT OF ITS DEVELOPMENT HISTORY

The development history of Kashmir tourism can be traced back to the time of Surendra, when first Vihara was built by him⁵, which gave tourism a fillip in the Valley. He was followed by King Ashoka, who opened Kashmir for Chinese and other Buddhist monks and turned it into a central place of Buddhism. This made King Kaniska (40 A.D.) able to hold the fourth Buddhist council in Kashmir⁶. Since this council attracted Buddhist scholars in Kashmir it helped the Valley to grow up as an academic center. Kashmir became a foremost seat of learning and attracted students and scholars from around the world, like, Huen-Tsiang, Yuan Chawang and Ou-Kong⁷. This advent of foreign students and scholars influenced the art and culture of the Kashmiris. Under the rule of King Lalitaditaya, Kashmir became the synagogue of foreign

⁴ Promotional Pamphlet of Jammu and Kashmir Tourism Department

⁵ Singh, N.K., “Buddhism in Kashmir”, Gulshan Publishers, Srinagar-2000, pg 263-283

⁶ *ibid*, pg 163-199

⁷ Khosla, Sarla, “History of Buddhism in Kashmir”, Sagar Publishers, New Delhi-1972, pg 69

scholars and erudites and many cultural missions of other countries were received. Jayanta Bhat, the author of Nayanamonatri is considered the foremost visitor of the period⁸.

The period of Sultans witnessed the influx of Muslim adventurers both from west and south of the Kingdom. It was a period of transition in which a host of Muslim soldiers, saints, scholars and missionaries entered into Kashmir. The interaction between these travelers, traders and saints proved beneficial to the development of travel and trade. The rulers brought with them master craftsmen who imparted training to the locals in various crafts. In the subsequent years, Kashmir became second to none in the world in the production of these articles of exotic beauty and world fame. Besides, the Sultans built a number of inns at various places for the convenience of the travelers. The mutual contacts during the Sultanate period between the traders of the state and of other land gave fillip to the travel trade. But this travel trade was confined to diplomatic exchanges, pilgrimages study and business only. Kashmir under the Mughal witnessed the improvement of tourist infrastructure. Besides, Mughal courts were full of numerous foreigners with whom they had cordial relations. Kashmir was visited by them whenever they got an opportunity. It was during this period that the famous European traveler Bernier visited Kashmir Valley. Akbar himself paid visit to the Valley in 1589 A.D.⁹. Mughal Emperors evinced keen interest in the scenic beauty and grandeur of natural beauties. Impressed by its immense intrinsic potential, they laid out many gardens and thus added to the beauty of Kashmir. Jahangir named the Valley as "*Firdous Barin*"¹⁰. He laid out numerous gardens and build up many health resorts, whenever he found a hill slope or a glove of Chinars. He systematically got planted chinars trees at different points so as to provide shelter and shade to the visitors from the heat of the sun. Shalimar and

⁸ ibid

⁹ Bates, Charles Ellison, "A Gazetter of Kashmir", Gulshan Books, Srinagar-2005, pg 34

¹⁰ Keenan, Brigid, "Travels in Kashmir", Oxford University Press, Delhi-1989, pg 213

Nishat gardens, Achabal spring and Vering, with their gushing water, were dressed upon by him. These places are still the assets of tourism product of the state. Bernier, the famous European traveler also visited the Valley during this period.

The coming of Britishers to India further boosted tourism of the Valley. The close connection between Dogra Rulers and British Rulers in India is the notable feature for giving boost to the travel trade in the State as large number of Britishers visited the Valley and even some of them settled in the Valley. The contribution of Dogra rulers was commendable as they took various steps for the communication facilities. A path way between Jammu and Srinagar was built; telephone connection for the first time was setup between the Jammu and Srinagar¹¹. The “*Tonga Trip*” was replaced by motor car and even aircraft landed at Srinagar Airport in 1925 for the first time¹². Having overcome the hurdles and difficulties of travel, the Valley was thrown open to the ordinary tourist. The Valley which had remained in seclusion for centuries came into closer and direct contact with the rest of India. During this rule, State’s foreign department was responsible to take care of tourists. With the development of motor transport and air travel, the number of tourist went on increasing and people of the Valley began to attach themselves, for their living, with the tourists. The handicraft dealers, artisans, house-boat owners began to rely on the summer influx of tourists for the sale of their products and services. The increase in the number of tourists encouraged the State to establish a “*Visitor’s Bureau*” for the purpose of providing the necessary facilities to the incoming tourists, for the promotion of traffic, and for keeping a record of visitors. Hence Kashmir tourism gradually developed with the passage of time during the rule of different rulers on Kashmir.

¹¹ Bates, Charles Ellison, *op cit*

¹² Raina, A.K., “Tourism Industry in Kashmir”, Shipra Publishers, New Delhi-2002, pg 11

1.2 GROWTH OF TOURIST TRAFFIC TO KASHMIR

Kashmir has always remained the focal point of attraction for travelers, rulers and adventurers. Most of them were fascinated to it because of its natural beauty for refreshing and enlightening themselves. In the modern sense, Kashmir tourism developed after the outbreak of Second World War when American soldiers who had plenty of money and who were stationed in West Asia and South East Asia, etc, started visiting Kashmir in large number. The American's carried the news of its beauty to different parts of Asia, Europe and U.S.A. and as a result good number of tourists from different lands starting coming to the Valley. Hence, Kashmir received wide publicity of being earthly paradise for tourists in the domestic and international tourist markets.

Tourist arrivals to Kashmir were picking up before the period of 90's. The Valley received the flood of tourists during 80's and touched some highest marks of tourist arrivals till today. Maximum number of tourist arrivals were recorded during 1987 and 1988, when the arrivals were 7,21,654 and 7,22,035, respectively. The Valley tourism received a big jolt after 90's due to some political upheavals. This period was the worst period for Kashmir tourism when the tourist arrivals touched ground levels. The figure fell to 6,287 and 8,026 during 1991 and 1993, respectively. From the last few years tourist arrivals to the Valley has picked upto some extent due to some improvement in political situation of the State. The tourist arrivals started increasing after 2003 and reached to the mark of 6,05,362 in 2005. Last two years 2006 and 2007 recorded 4,14,888 and 4,41,840 tourists arrivals, respectively. Hence, it can be said that tourist arrival has started picking up and is showing revival of the tourism industry of Kashmir.

From the analysis of the tourist arrivals before 90's and after 90's, it can be said that domestic tourism has played a big role in contributing to total tourist arrivals to the Valley. The figure of domestic tourists was 6,64,081(52,000 Amarnath pilgrims) and 6,62,097(96,055 Amarnath pilgrims) out of total tourist arrivals during 1987 and 1988, respectively. Similarly, in the

revival period of after 90's, during 2005, it comprised 5,87,202 (3,88,000 Amarnath pilgrims) out of 6,05,362. And for last two years 2006 and 2007, domestic tourist arrivals were 4,12,879 (2,65,000 Amarnath pilgrims) and 4,17,264 (2,14,000 Amarnath pilgrims), respectively. It can be said that domestic tourism is bringing Kashmir tourism back on its rails, and it is also true that its major contributor is pilgrimage tourism.

The Pilgrimage destinations of Amarnathji Cave and Mata Vishno Devi are the only two pilgrimage spots which have been highlighted and marketed fully by the State. Indeed, pilgrimage tourism to a large extent has proved to be a bless for the tourism economy of the Valley, as it has helped in revival of tourism industry. Actually, State economy to some extent and tourism economy to a larger extent is dependent on these two pilgrimage destinations. Similar approaches are needed to exploit the tourism potential of other pilgrimage spots of the Valley which are no short of such potential.

1.3 EVOLUTION OF PILGRIMAGE TOURISM

Traveling for the pilgrimage purpose is the base which had led to the evolution of a phenomenon called Tourism. The man is religious by nature and customarily moved out from home at the fag end of his life span in order to visit religious places and thereby abandon the worldly attachments. The interest varied and included purposes such as, seeking release from earthly desires, spiritual enlightenment and healing as well as sharing experiences with the members of the religious community at the shrines. A person who traveled to a sacred place for paying homage or being healed by blessings came to be known as Pilgrim and the journey undertaken by him as, "*Pilgrimage*".

Pilgrimage is the journey which quenches the thirst of soul. It has been a visible sign of devotion in almost all the world religions since time immemorial. A visit to a sacred place is considered pious and everyone entertains a desire to do so atleast once in life according to his belief and faith.

In the Christian world, a visit to Jerusalem is considered very auspicious, for Sikhs community the Golden temple is the most blessed place on this earth. Visiting places like Sarnath, Bodgaya and Lumbani, is considered as highest religious order duty by Buddhists. The Hajj, Pilgrimage to Mecca, one of the five pillars of Islam, is important for a Muslim who is financially sound. He should at least once perform Hajj. For staunch Hindus, a visit to places of God and Goddess and a bath in sacred river is an act of sacred duty. Pilgrimage thus involves a journey to a shrine of a deity or a saint or to any other sacred place.

While traveling through the pages of history of pilgrimage, Jerusalem occupies the place of a pilgrimage site as early as second century and excavations in the 1940's at Peter Basilica, in Rome, objects of religious reverence and importance¹³. The medieval pilgrim began his journey with a blessing from the priest. His grab was recognizable and on his return trip, he would wear on his hat, the badge of the shrine visited. On the way, he would find welcome sites set up specifically for pilgrims like him. The chief attractions for pilgrims during those times were holy lands but there were also hundreds of other pilgrim resorts of more local reputation including the tombs of the saints.

The institution of pilgrimage has its antecedents in India's civilization too. The Hindu King showed humanitarian attitude to pilgrims and took such measures as the construction of Ghats, dormitories and made provision of drinking water and refreshment. The King Ashoka, for instance, provided such facilities during his realm. During the Mughal period of the Indian History, one comes across similar benevolent and service minded rulers who looked after comforts of the travelers moving from one place to another for the purpose of commerce, trade or religion. The travel was slow and the most difficult as also a hazardous task in those days. In the absence of speedy means of transport it became necessary to develop minimum infrastructure for pilgrims. These

¹³ Ioannides, Dimitri and Mara W. Cohen Ioannides, "Pilgrimages of Nostalgia: Patterns of Jewish Travel in the United States", *Tourism Recreation Research*, Vol. 27(2), 2002, pg 17-25

facilities were created by the Mughal rulers like, Akbar, Jahangir and Shah Jahan, initially, with a view to facilitating movement of the pilgrims. These rulers made the necessary arrangements for the travelers especially pilgrims as the mass movement of people took place to visit the sacred places.

1.4 POST-INDEPENDENCE SCENARIO OF PILGRIMAGE TOURISM

Development of infrastructure for the tourists received further boost after the independence of country. Post-independence scenario of tourism can be recognized as one of the important growth activities using indigenous skills; places possessing rich cultural and natural heritage emerged as potential areas for tourism development. *Government of India made organized and concerted efforts to promote tourism, particularly after 1952, by establishing regional tourist offices at Bombay, Madras, Calcutta and Delhi*¹⁴. Subsequently, there were planned and organized efforts to effectively co-ordinate the activities at the centers. The *Indian Tourism Development Corporation (ITDC)* was set up as the apex tourism developmental and coordinating institution with its subsidiaries at the state level called *State Tourism Development Corporation's (ITDC)*. Indian philosophy and religious ideas always attracted foreigners and this element could not be lost sight of in view of the need to earn foreign exchange. Alongwith the places of scenic beauty, those with monuments and shrines were also given a facelift, particularly, after setting up of the ITDC and its state level subsidiaries; this made them atleast enough to draw a large contingent of tourists, domestic as well as foreign.

With the passage of time, the requirements of pilgrims also showed a marked change. Now they started preferring those pilgrimage spots which possess better infrastructure for lodging and boarding. These places have thus become frequently visited centers of pilgrimage tourism. Some of them also possess modern facilities like, star hotels and hence a popular appeal for the

¹⁴ Raina, A.K., op cit, pg 65

members of the Royal families. Shershah played a dominant role in making provision of such infrastructure. Later, holy places with mosques and temples, which were frequently visited by people, were also improved as the rulers themselves being devotees did not hesitate to allocate funds for such welfare measure.

The tradition of pilgrimage was firmly established when British arrived on the scene. But, its shape had hardly undergone any change despite inaccessibility, hazardous journey and other inconveniences. However, thousands of pilgrims visited the places of sacred shrines every year. British rule marked the beginning of the new era. Looking at the sufferings and the actual loss of life during the pilgrimage, some welfare measures, such as improvement in the quality of existing roads, construction of additional pilgrim roads, establishment of dispensaries and provision of sanitation facilities were given a top priority. The Raja was also responsible for efficient transport and communication services as also the security. As a result of the above, there was a phenomenal growth of pilgrim traffic and the tradition of pilgrimage underwent perceptible changes. Pilgrimage and tourism began to mix up with the sacred sites and secular seers; Pilgrimage thus turned into Pilgrimage Tourism. *Hence, Pilgrimage Tourism with the pace of time became one of the greatest motives for undergoing journey to off beat places which were tough to conquer for an ordinary tourist.*

1.5 PURPOSE OF PILGRIMAGE TOURISM

The journey of pilgrimage begins with hopes and aspirations entertained by devotees. A pilgrim does not fear from the route and terrain of his pilgrimage route. There is perhaps no country in the world where it is conspicuous by its absence. It is a global phenomenon and common to humanity. The excited feelings and the spirit of mysterious delight which are

observed among the Indian pilgrims are almost the same as those of devotees of the Greek, Roman, American religious order¹⁵. The sojourn of the devoted pilgrims coming from every corner of our country on pilgrimage to holy places is a universal phenomenon. The same belief in virtue of pilgrimage and the same passionate desire to have darshan of the deities in view and to offer pilgrimage for a trouble free journey to the other world without any prolonged sufferings pervade every where in the mind of the pilgrims of any part of the world.

A pilgrim embarks on his pilgrimage with the intent to satisfy his soul by some objective. He is not feared by the dangers of his route, instead he is enlightened by his faith to cross the hurdles with smile. The holy shrines, temples, tanks, rivers and many such other sacred spots beckon a true hearted pilgrim to achieve liberation from worldly ties and salvation in life. The yearning after the holy places seems indeed, to form part of the universal religion of mankind. To call upon the deity with warm emotions and wet eyes for the fulfillment of wishes, bow before the deity in order to pay respects, to gaze upon the scenes amid which the deity has dwelt, to bathe in the rivers that once lived his mystical incarnate frame, to halt sometime midday under hoary trees beneath which the divine presence has reposed, to pray upon the mountain hallowed by his lonely communing, and to behold in the ever lasting rock the footprints of the God, are longings which have, at one period or another, filled the imagination, and stirred the innermost heart of all noble races.

1.6 ECONOMIC IMPACT

Pilgrims on pilgrimage though does not count the gains and losses from it but there are enough benefits to the residents of locality at the pilgrimage spots and other players of the tourism industry who are providing services to

¹⁵ Shackley, Myra, "Sacred World Heritage Sites: Balancing Meaning with Management", *Tourism Recreation Research*, Vol. 26(1), 2001, pg 5-10

these special tourists. Being a labour intensive activity, tourism provides a much higher rate of participation by local dwellers than any other industry. Jobs are created in the sale of offerings, souvenirs, local products and supply of various services in situ. Employment is thus generated in the form of hotel staff, temple attendants, taxi operators and vendors of local produce. Many a skilled and unskilled people are employed locally at pilgrim centers.

Not only the pilgrims of the pilgrimage spot are benefited but the people linked with making provision of the items required at the spot are also equally empowered. In other words, there arises the backward linkage due to demand on goods and services by the visiting population. This linkage gives rise to production of commodities such as flowers, which are used as offerings, or manufacture of items such as cased idols treated as souvenirs. Some items like, fruits are simply consumed as a local delicacy, other are purchased as novelties, 'Prasad' etc. This gives rise to structural changes in the vicinity and also corresponding changes in land use. Employment of local population in non-agricultural activities reduces pressure of population on land. There are other aspects of change, visiting population places a demand on shelter for overnight stay and also on provision of food, although, this can be taken care by local dwellers by making suitable modifications in existing residential structure. Later growth in floating population calls for establishment needs, construction and employment and there by income multiplier develops. All these have a snowballing effect in changing the face of the local economy. Tourism also acts as a medium of social change. The pilgrim interacts with local residents, an attempt is made by both the sides to understand the way of life of each other and develop friendship. Besides provision of infrastructure, primarily meant for pilgrim tourists, confer benefits upon resident population by providing them with the basic utilities. A gathering of a large number of pilgrims at religious places promotes social interaction and thereby assists integration of space, people and their ideas. Bonds of brotherhood are tied, distinction of caste and color is erased, and all the devotees sit in the same line with out any distinction

of high and low. Pilgrimage tourism also acts as a strong tool for the preservation of art and culture.

1.7 EVOLUTION OF PILGRIMAGE TOURISM IN KASHMIR

As the Valley has taken a vital part in the propagation and spread of different religions of the world, it has played the role of breeding ground for them. Evolution of these religions in Kashmir has contributed a lot to it in terms of its rich culture, architecture, religious beliefs, life styles, literature and addition of pilgrimage resources to its already bag full of natural resources. It is not feasible to discuss in detail these religions and their pilgrimage tourism potential in this chapter, so only the evolutionary aspect of pilgrimage tourism of Kashmir in brief is discussed here.

1.8 HINDU PILGRIMAGE OF KASHMIR

Pilgrimage to the Hindu pilgrim spots of the Valley is like visiting the ancient Kashmir. Kashmir, from the earliest times seems, to have been the home of great belief of Hindu religion, "*Shivism*", and is a place of great pilgrimage for its followers. Situated in the very heart of Himalayas and possessing beautiful valleys, springs, rivers, lakes, and snow-clad mountains, it seemed to be the land associated with all mythological stories of Shiva and his consort Parvati. In winter, when all plant life is dead and the trees are shorn of their leaves, the crisp and life giving spring, when nature slowly comes to life; and the luscious green summer when all around there is plenty of prosperity, were dramatic representation of Shiva the destroyer, Durga the creator and Parvati the preserver. Amongst such divine surroundings, the great Rishis in their quite hermitages like that of Vasagupta at Harwan presented a philosophy of a high order¹⁶.

¹⁶ Kak, R. C., op cit, pg 50-51

People in Kashmir, since times immemorial, were guided and are guided to believe in the theory of monism - existence of one God. Hindu in any part of world except Kashmir, believe in the plurality of Gods - two, three or innumerable or thirty five crores, particularly Hindus of Mathura, Kashi, Banaras, Haridwar, etc. Hindus of Kashmir called as Kashmiri Pandits believe in one God. This is reflected through their Shivite philosophy, known as "Trika", which is so called because it accepts Triad as most important. Trika meaning three or threefold, three are very auspicious in Hinduism in general and Shivism in particular. The Triad consists of Shiva, Shakti and Anu or Shiva, Shakti and Nara or lastly, of the Goddess Para, Aparā and Paratāpara¹⁷. Kashmiri Shaivism, is known by many names as Northern Shaivism, Pratyabhijna Darshan and Trika-Shasan¹⁸.

Although Kashmir Shivism reached its highest glory during the eighth and ninth centuries A.D.¹⁹, its origin is attributed to much earlier times by some historians but some treat it to have originated after Buddhism in Kashmir²⁰. It tried to resolve various religious and philosophical issues that other schools of Hindu thought had been unable to. The Kashmiri Pandits believe that Lord Shiva had earlier sent down sixty four schools of thoughts. Among the revived schools, one named as *Triambaka*, became the basis of monoistic philosophy of Kashmiri Shivism²¹. It was in early ninth century, on the Mahadev Mountain near Srinagar, Lord Shiva revealed seventy seven Shiv Sutras to Shri Vasgupta, in a dream²². The saint started spreading the message of sutras throughout Kashmir, after he found the rock on which the sutras were etched. Kashmir Shivism is based on this scripture²³.

¹⁷ Chitkara, M.G., "Kashmir Shaivism: Under Siege", A.P.H. Publishing Corporation New Delhi-2002, pg. 245

¹⁸ Chatterji, J.C., "Kashmir Shaivism", Indological Book Corporation, Patna-1914, pg 101

¹⁹ *ibid*

²⁰ Chatterji, J.C., *op cit*, pg 102

²¹ Chitkara, M.G., *op cit*, pg 215

²² Chatterji, J.C., *op cit*, pg 105

²³ Khosla, Sarla, *op cit*, pg 67

Kashmir Shivism like Kashmiri Sufism and Kashmiri Rishism attaches importance to the meditation through Gurus. Tanter Shastra which came out of one of the Lord Shiva's five mouths is one of the Dharm Shastras of the Hindus and is based on the Vedas²⁴.

Abul Fazal enumerated some 113 old but important, Hindu shrines, besides 700 places where graven images of snakes were being worshiped. Hassan, great Kashmiri Muslim Historian provides a list of 46 Hindu shrines or worship houses and names of twelve temples²⁵. Kashmir, infact is dotted with the Hindu pilgrim spots of very high religious order. It is compared with Mathura and Varanasi, in its sacredness and religiosity. Pilgrim visiting for pilgrimage to the Valley will get spiritually enlightened by visiting the real abodes of their Gods and Goddesses they revere.

1.9 PILGRIMAGE TO SACRED SPRINGS

The Valley being the unlimited and non-stop route of pilgrimage interests does not restrict a pilgrim to any particular pilgrimage centre. Instead, a pilgrim finds one pilgrim centre more sacred and spiritual than another. Springs of the Valley are also one more addition to this long list of pilgrimage interest of Kashmir. The curious legends are told of intermittent fountains and of hydraulic phenomena. District Anantnag and Budgam are generally called as '*Land of Springs*', due to the fact that there are many sacred springs spread along the length and breadth of these districts.

Almost all districts of the Valley are abounding in the sacred springs but the sacredness and historical account of these springs vary from one another. Some springs are associated with the quaint old snake worship and hence are considered very auspicious. The earliest settlements in Kashmir started around

²⁴ Chitkara, op cit, pg 206

²⁵ Anwar, Khursheed, "Spatial distribution of Muslim Shrines in Kashmir Valley", Geography of Jammu and Kashmir : Some Aspects, Ariana Publishing House, New Delhi-1985 pg 189

these sacred springs and later extended by the side of streams and rivers²⁶. Mar-nag is Vitur, Satkul-nag is Kamrag, Kas-nag in Bungas, Khil-nag, Nilapash-nag and Suk-nag in Beru and the famous Ver-nag are all connected with the nag settlements. *The four springs on the ridge of Kaji-nag mountain are sacred to Hindus and are dedicated to Ram, Sita, Lakshman and Hanuman*²⁷.

The Holy spring at Zevan is connected with the Takshaka, the Lord of the Snakes. The spring at Khrew is an object of worship dedicated to Javalamukhi. The sacred spring at Bavan is also known as Matsya-Bhavan, due to the abundance of Holy Fish. It is connected with the Sun God and occupies a prominent place among the sacred springs of Kashmir²⁸. In the village of Kother, there exists the sacred spring of Papasudana or the sin-removing spring. It is one of the sacred springs dedicated to Lord Shiva²⁹. Al-Beruni makes mention of this sacred spring saying that Mahadeva sends places of wood to this pond, which float on the water. Abul Fazal says that when its water decreases, an image of Mahadeva on wood appears floating on water. In Devalgam, Brang, the sacred spring of Sundbrari, dedicated to the Goddess Samdhya exists³⁰. It is one of the most visited springs, as its water flows at intervals during day and night. Some local people believe it to be an outlet of a sacred cave.

Vitasta or Jehlum, the life line of Kashmir valley, also originates from a sacred spring, Ver-nag³¹. It is considered as the habitation of Nila, the chief of the Nagas in the Valley. Another spring at Degam, Shopiyan is considered sacred, as *Lord Shiva has cleaned himself here*³². At Bhedagiri, a sacred spring by the name of Buj-brar is linked with Goddess Saraswati. It is believed that

²⁶ Bates, Charles Ellison, op cit

²⁷ Chatterji, J.C., op cit, pg 158

²⁸ ibid

²⁹ Chitkara, M.G., op cit, pg 321

³⁰ ibid

³¹ ibid

³² Hussnain, F.M, "Hindu Kashmir", Light and Life Publishers, Jammu-1997, pg 8-9

Goddess Saraswati appeared here as a Dwan³³. Likewise, there are innumerable numbers of sacred springs in different corners of the Valley. One of the most sacred and miraculous spring of the Valley is present at Tullmulla. The spring dedicated to Goddess Regnya Devi, changes its colors to predict about the coming period or any natural calamity³⁴.

1.10 BUDDHIST PILGRIMAGE IN KASHMIR

Kashmir though, unknown to the world as the land of Buddhists, has acted as a focal point of attraction for this religion from its very origin. Kashmir was not only a centre of Buddhism, but also helped in its propagation, spread and development in different parts of India. Kashmir played very important role in the religious and philosophical development of Buddhism. *Kashmir became a great centre of learning and headquarter of particular schools, the Mahayana and the Sarvastivadan*³⁵. Even the great founder of this religion **Mahatma Buddha** has once declared:

*“The Kingdom of Kashmir is where it will be easiest to lead the religious life. For contemplation and meditation, will that be the best place”*³⁶.

The origin of Buddhism in Kashmir is shrouded in obscurity. But the historical account of Kalhana about Kashmir Buddhism makes it clear that the spread of Buddhism in Kashmir has occurred even before Ashoka³⁷. The next landmark in the history of Buddhism in Kashmir is formed by the famous Buddhist treatise *Millinda-Pana* which recorded the *discussion on important Buddhist topics between Indo-Greek King Meander or Millinda and the Arhat Nagsena*³⁸. The scene of discussion is said to have been a spot only twelve

³³ ibid

³⁴ Jerath, Ashok, “Hindu Shrines of Western Himalaya”, Association of Literatures, Folklorists, and Artists, Jay Kay Book House, Jammu-1990, pg 249

³⁵ Naudou, Jean, “Buddhists of Kashmir”, Agam Kala Prakashan, New Delhi-1984, pg 1

³⁶ Ibid, pg 13

³⁷ Kaul, Advaitavadini, “Buddhist Saints of Kashmir”, Utpal Publishers, Srinagar-1987, pg 1

³⁸ ibid, pg 2

Yojanas from Kashmir. Kalhana describes the establishment of two viharas in Kashmir during the reign of King Surendra, one of these was at Soura corresponding to the present-day village of Sowur on Anchar lake to the north of Srinagar. The other was at Souraka, near the country of the Dards.³⁹

Later, with the coming of Ashoka here, several monasteries and viharas were built. Huen Tsang, the famous Chinese pilgrim, places their number at 500 and according to him; *four of the Viharas contained relics of the Buddha's body*⁴⁰. Kalhana who has described Ashoka, as *King of Kashmir*, also testifies to the erection of religious buildings by Ashoka in Srinagar- the Ashoka capital of Kashmir, corresponding to the present day village of Panderathan on southeast of Srinagar⁴¹. Buddhism which was deprived of royal patronage with Ashoka's death, once again came to life with the coming of Kushans in the Valley.

Buddhism received a great phillip during the rule of the Kushan ruler, Kaniska. *The fourth Buddhist council was held under his auspices*. The council sat for six months and was attended by 500 Arhats, 500 Bodhisattvas and 500 Pundits. It once again arranged the Sutra, the Vinaya, and the Abhidama texts and prepared a commentary, Vibhasa, on the same⁴². Kalhana says that Huska, Juska and Kaniska were the pious Kings who build in Kashmir, Huskapura (Uskur), Juskapura (Zukur) and Kaniskapura (Kanespur), respectively and created Caityas and Mathas at Suskalettra and other places⁴³. After Kansika, Maghavahana's region is known for Buddhist foundations. Pravarsena, the founder of the present day Srinagar, and his maternal uncle, Jayendra, along with his minister, Moroka, are remembered to this day because of imposing viharas they built in the vicinity of the Hari Parbat Hill, to its south east.

³⁹ ibid

⁴⁰ Kaul, Advaitavadini, op cit

⁴¹ Kalhana, op cit, pg 194-204

⁴² Singh, N. K., op cit, pg vi-vii

⁴³ ibid

Under the Karakotas, Buddhism was destined to witness another bright period in Kashmir. The celebrated Karakota ruler, Lalitaditya Muktapida founded Rajavihara with a large quadrangle and a large caitya at Parihaspura (the modern Paraspur)⁴⁴. He also built another vihara with a stupa at Huskapura near Baramulla. A huge copper image of Buddha built by him is said to have been as high as almost touching the sky. Another celebrated ruler of the Karakota dynasty, Jayapida Vinayaditya, embellished his newly founded town Jayapura with three images of Buddha and a large Vihara⁴⁵. The flourishing condition of Buddhism during the period of Karkotas is also evidenced by archeological excavations carried on at Parihaspura and other places which have brought to light several stupas, viharas, caityas and Buddhist images. Mentioned may be made of excavated sites, founded by Lalitaditya, which has revealed the existence of a stupa, monastery and a caityas. The sites also brought to surface two images of Boddhistva and one of Buddha in the new capital of Parihaspora⁴⁶. The richly endowed monastery in the new town was known as the *Rajavihara*⁴⁷.

There are enough Buddhist pilgrimage sites but some of them are unknown, as their there exact location has not been yet traced out. The work of excavation of Buddhist sites have kept some pace from last few years and now new Buddhist sites are excavated around different places in Kashmir which has remained the great centre of Buddhism during its era. The Valley of Kashmir is an abode of the ancient and varied Buddhist heritage which needs to be highlighted, excavated, and preserved, as it has enough potential to attract foreign tourists as well as Buddhists residing in different States of India.

⁴⁴ Jean, Naudou, op cit, pg 42

⁴⁵ Kak, R.C. "Ancient Monuments of Kashmir", Gulshan Publishers, Srinagar-1933, pg 146-149

⁴⁶ ibid

⁴⁷ Singh, N. K., op cit, pg x-xi

1.11 MUSLIM PILGRIMAGE IN KASHMIR

It is now common knowledge that spread of Islam in Kashmir does not originate with the establishment of Muslim Sultanate in 1339 A.D. The presence of Muslims in Kashmir goes as far back as the eighth century⁴⁸. Islam made its way into Kashmir, say Stein, *not by forcibly conquest but by gradual conversion*, for which the influx of foreign adventurers both from the south and from central Asia had prepared the ground.

Hameem, seems to be the first Muslim known to have entered Kashmir in the reign of Jaisiya⁴⁹. He has also built a mosque here which must have been the oldest mosque of Kashmir but the whereabouts of the mosque is still to be found. The oldest Islamic monument known today is Bul Bul Lankar built around 1390 A. D. near Ali Kadal⁵⁰. Sultan Rinchen became the first Muslim ruler of Kashmir⁵¹.

Bul Bul Shah was the first of a long line of Syeds who came to Kashmir for teaching and converting people to Islam. Most celebrated among the Kashmiri Syeds being Mir Syed Ali Hamdani. Known in Kashmir by various names as “*Ameer-e-Kabeer*”, “*Shah-e-Hamdani*”, *Bani-e-Islam*, *Bani-e-Mussalmani*. These Syeds, whose number was now more than thousand, not only stopped the evil practices prevalent in the society of Kashmir at that time (like, sati, use of wine, gambling, etc) but also introduced new art and crafts (like, wood work, paper machine, shawl making and namda work, new agricultural and horticultural practice) to Kashmir. These agricultural, horticultural, handicraft and handloom practices are still prevalent in Kashmir and form a major source of employment for the people.

⁴⁸ Sufi, G.M.D., “Islamic Culture in Kashmir”, Light and Life Publishers, New Delhi-1979, pg 32-41

⁴⁹ Deewan, Perwaz, “Kashmir”, Manas Publications, New Delhi, 2004, pg 468

⁵⁰ Sharma, S.K., and Bakshi, S.R., “Encyclopedia of Kashmir”, Anmol Publishers, New Delhi, Reprint-1996, pg 95

⁵¹ Sufi, G.M.D., op cit

Now the exchange of ideas between the Syeds and Kashmir's own Muslim Mystics, known as *Rishis* started. Most respected and spiritual among them was *Sheikh Nur-ud-din Noorani*⁵². He is regarded by almost all Kashmiris, urban, rural, Hindu and Muslim, as the patron saint of Kashmir. *Kashmiri Pandits call him Nund Rishi and Sahajananda and accept him as one of their saints. The three most important and influential individuals in the spread of Islam in Kashmir were the Shah-e-Hamdan, Sheikh Nur-ud-Din Rishi, and Mir Shams-ud-din Iraqi.*

With the passage of time, Rishis kept alive the tradition of spreading Islam and guiding people for the better life. There is not any part in the Valley which was left by Rishis. They even spend their life in caves, forests and mountains. As a token of love, respect and devotion, people have constructed shrines/ziyarat over their graves, enriched their relics and preserved the places where they spent their life. Census of 1971 enumerated 134 important Muslim shrines in the villages of the Valley⁵³.

1.12 RISHISM AND SUFISM OF KASHMIR

In Islam, saints, priests and clergymen are expected to marry, unlike say, Catholic and Buddhist monks or even some Hindu divines. And yet several Sufi sects insist on celibacy. The (Muslim) Rishis of Kashmir are one such sect. Khwaja Owais, who was a contemporary of Prophet Mohammad (PBUH), founded what, in Kashmir, came to be called the Rishi order. *It was Sheikh Nur-ud-din Noorani who founded in Kashmir the movement named after the Rishis*⁵⁴. He wanted Rishis to create a society where peace between neighbors and people begin with peace within individuals, combining the delights of solitude with manual labour for the community. Rishis spend their life in simple and exemplary manner. They avoided the universal pleasures and

⁵² Qadiri, Shafi Ahmad, "Kashmir Sufism", Gulshan Publishers. Srinagar- 2002, pg 42

⁵³ Census of India, Government of India, 1971

⁵⁴ Qadiri, Shafi Ahmad, op cit, pg 44

abstained from addictive things. Their style of living was followed by general people and hence many evils were removed from the society. Their lesson of brotherhood and casteless society helped in tying a strong bond between Hindu, Muslims and Buddhists. They also propagated the unique culture and did several things which added to the cultural heritage of Kashmir. One more unique feature of spread of Islam in Kashmir was the spread of *Kashmir Sufism*, which was totally unique and different from the Sufism elsewhere in India or in world but Iran and Iraq being the exceptions⁵⁵.

Traditions, like, going straight upto the tomb and touching it, is present in India and rest of world but the scene is different in Kashmir and Iran, where grave is normally surrounded by a transparent rectangular enclosure, called as *Qubba*. In Kashmir, shrines are called as *Ziyarats* but in other parts of India and Pakistan, they are known as *Dargahs and Mazars*. Flowers are offered at the shrines all around the world but it doesn't happen in Kashmir and in Iran. A Turban is placed on or perched above head of grave of the saint in Kashmir, Iran and Iraq but such is not the practice in rest parts of South Asia. Chisti order of Sufism is followed in India and Pakistan, exception being Jammu and Kashmir.

When we talk about number of shrines in three big districts of Kashmir, Anantnag has 82 important shrines, Srinagar has 28 and Baramullah has 24 shrines⁵⁶. Hassan, great son of Kashmir, has provided detailed account of as many as two hundred and fifty shrines of Syeds and names the shrines of four hundred eight Rishis. Further, he mentions the burial places of shrines of fifty sheikhs or learned saints and thirty seven names of religious scholars. He provided the accounts of nearly hundred three personalities who were infirm or invalid with saintly attitude and intuitions. *He gives the details of about fifty*

⁵⁵ Rafiqi, Abdul Qaiyum, "Sufism in Kashmir", Bharatiya Publishing House, Varanasi, pg 160

⁵⁶ Anwar, Khursheed, op cit, pg 194

*eight sacred relics available in Kashmir*⁵⁷. Apart from religious significance, the shrines of Kashmir valley have a tremendous socio-economic and political importance. Each Muslim shrine has a festival attached to it, which is generally held on the anniversary of the saint with whom shrine is associated. People come in large numbers in order to seek the blessings of the saint. On the festival days, every apartment of the shrine is left open for the pilgrims and relics of the saints are displayed. Majority of the Kashmiri Muslims profess divine faith in these shrines, as most of them associate godly powers with the saint entombed in them. It is only because of the lesson of communal harmony and brotherhood by the Sufis and Rishis of Kashmir that the Father of the Nation Mahatma Gandhi (*Bapu*) had found a '*ray of light*' only in Kashmir, when the whole subcontinent was burning⁵⁸.

World can learn a lot by visiting these Ziyarats of Sufi's and Rishi's of Kashmir. Pilgrimage to these centres will rejuvenate pilgrims, inculcate in them the spirit of national integration, and universal brotherhood. Pilgrimage to the Valley will give pilgrim thousand reasons to stay here and get close to their way of contact with the supreme deity.

1.13 SIKH PILGRIMAGE IN KASHMIR

The first Sikh mission (*Manji*) in Kashmir was set up in Srinagar during the era of *Guru Amar Das*, the third Guru of Sikhism⁵⁹, but the roots of Sikhism in Kashmir can be traced back to the era of *Guru Nanak Devji*. The Guru visited Kashmir Valley on his *third missionary tour (Udasi)* in 1516 A.D. This tour took Guruji to Srinagar, Mattan and Anantnag. At Mattan, Guruji came across a religious conversation for 13 days with one of the distinguished

⁵⁷ Fazili, Manzoor, "Geography Behind Religious Personality of Kashmir", Geography of Jammu and Kashmir: Some Aspects, Ariana Publishing House, New Delhi-1985, pg 170

⁵⁸ Anwar, Khursheed, op cit, pg 185

⁵⁹ Court, Henry, "History of Sikhs", Translation of Sikhan de raj di Vithiya, Offset Master Printers Delhi-1970, pg 1-11

Sanskrit scholar of that time, known as *Pandit Brahm Das*⁶⁰. Pandit Brahm Das became the first Kashmiri to convert to Sikhism. The place of conversation between Guru and Pandit has been converted into a Gurdwara at Mattan known as *Gurdwara Patshahi Pahili*⁶¹. It is said that Guru Arjun Devji, the fifth Guru of Sikhism also visited Kashmir to a place known as '*Shadimarg*'⁶².

The tour of Guru Hargobindji, the sixth Sikh Guru (*Chhatta Padshah*), was the most famous and memorable tour which further carried the mission of Sikhism to different corners of the Valley⁶³. He seems to have come by Mughal route, i.e., Gujrat-Bhimbar and the Pir Panjal Pass. He went back to Punjab through Baramulla, Uri, Kathai, Dopatta, Khanda and Muzaffarbad⁶⁴. Fine Gurdwaras have been built at some places on the route where the Guru has performed some religious duties, which includes Gurdwara Thana Sahib in Baramulla, Gurdwara Parampila in Uri and the Gurdwara Nagali Sahib in Poonch (last one being in Jammu region)⁶⁵. As the Valley has been visited by the founders of Sikhism, Sikhs from all parts of the world consider it as their religious duty to visit and get enlightened in the spiritual environs here.

Present chapter only discusses evolution of Pilgrimage Tourism of the Valley hence gives an introduction to this unique attraction of Kashmir tourism. Consequently, the pilgrimage tourism potential of the Valley will be discussed in the forth coming chapter on '*Pilgrimage Tourism Potential of Kashmir*'. Next Chapter "*Review of Literature and Research Design*" will provide a frame work for the different aspects of this research work.

⁶⁰ Deewan, Perwaz, op cit, pg 514-515

⁶¹ Interview with the Granthi of Gurdwara Patshahi Pahili, Mattan

⁶² Court, Henry, op cit, pg 24-26

⁶³ Deewan, Perwaz, op cit

⁶⁴ Court, Henry, op cit, pg 25

⁶⁵ ibid

CHAPTER – II

REVIEW OF LITERATURE AND RESEARCH DESIGN

For centuries past, Kashmir has been considered as one of the holiest lands of India. It was a land of Parvati in ancient India and later became Rishi Bhumi. Finally after embracing Islam, the land became "*Peer Veer*" means '*An abode of Saints*'. The different religions in Kashmir, viz, Buddhism, Hinduism, Sikhism and Islam have interacted harmoniously and Kashmir has absorbed the better aspect of each religion in itself. This absorption, however, led to the development of a tolerant culture in the Valley of Kashmir. A concept of adjustment was set in and people believed in accepting everything new and progressive. It is due to this complexity of religious character of Kashmir that all aspects of life of a Kashmiri are intertwined and mixed up. Thus the shrine whether Hindu, Muslim, Buddhist or Sikh is a place not only for worship or the communion of followers of one particular religion but for all religious groups of the society.

Pilgrimage tourism sites of various religions are spread throughout the length and breadth of the Valley. Parihaspora, Panderathan, Harwan, etc, are the revered pilgrimage spots of Buddhists spread in the far and wide of this *gulistan (garden)*. Amarnathji Cave, Kheer-Bhawani Temple, Mattan Temples, Shankaracharya Temple, etc, are among the main Hindu Pilgrimage spots of the Valley. Pilgrimage spot of Sikhism, like, Chatti Padshahi, Chhevin Patshahi Param Pillan, Patshahi Pehli, etc, are frequently visited by Sikhs from outside and within India. For Muslims Hazratbal Shrine, Charar-e-Shareef Shrine, Baba Rishi Shrine, etc, are the revered places for pilgrimage. In addition, many legends are attached with some religious spots located in the Valley of Kashmir and much more is still to be explored. The Valley is full of pilgrimage potential which needs to be effectively highlighted and harnessed.

Many great historians, like, Kalhana, Abul Fazal, S. R. Bakshi, P. N. K. Bamazai, etc, have presented the importance of one or the other feature of Pilgrimage of the Valley. But the garland of the pilgrimage spots in the form of pilgrimage tourism of Kashmir needs to be adequately highlighted and properly presented. Infact, the potential attraction of pilgrimage tourism be disseminated

far and wide and harnessed to the benefit of the State's economy and fostering national and internal harmony and fraternity. This calls for earnest focus of attention for the exploitation of pilgrimage tourism potential the Valley has been endowed with by the grace of God. Initiating the measures to this end, the foremost step indicated is to create an ambiance in and around the pilgrimage sites which attract, and draws devotees of all religious and beliefs from far and wide to visit and pay their homage at these places of pilgrimage. To achieve it, the pilgrimage sites require to be further lifted up. The impediments that detract the common visitor are removed so that the pilgrimage tourism gets a boost to its full potential. So, presenting and highlighting a package of this unique feature of Kashmir Tourism under the Title "*A Study of the Pilgrimage Tourism of Kashmir*" is the main focus of this research work. This chapter on "*Review of Literature and Research Design*" throws light on *what, why & how* of this study. First an intense study of literature on pilgrimage tourism and Kashmir is done in this chapter. Based on the literature review, Research Gap, Objectives, Hypothesis, Research Methodology and Scope of this study are worked out.

2.1 REVIEW OF LITERATURE

Kashmir has always remained the focal point of attraction for the writers all over the world. Many books have been written on different aspects of Kashmir, like, its geography, history, archeology, art and culture, its strategic position, its politics, and on many other aspects. In addition to it, articles, discussions, conferences and congresses have also been conducted and lot of literature published regarding Kashmir, in Kashmir as well as in other parts of the world, from time to time. So, for gaining insight into any unique aspect of Kashmir, review of literature of that area is a primary task. Considering the importance of its unique religious and Sufi culture, many works compiled on the religious character of Kashmir have been gone through. As the study is concerned with the pilgrimage aspect of tourism so various books, papers and articles authored in India and abroad regarding pilgrimage tourism have formed

a major portion of literature review. For review of Literature, the study has covered the following works:

N. D. Morpeth¹ in this book “*Religious Tourism and Pilgrimage Management an International Perspective*”, [2007] considers that religion and spirituality are common motivations for travel, with many major tourist destinations having developed largely as a result of their connections to sacred people, places and events. Describing practical applications, models and case studies, author through this book provides an insight into the management of religious tourism, covering both ancient sacred sites and emerging destinations. It fully explored the pressures on sacred spaces to become commercialised and festivalised areas, while still maintaining their religious and spiritual integrity.

Chris Devereux and Elizabeth Carneigie² in this paper, “*Pilgrimage: Journeying Beyond Self*”, [2006] explores how the experience of pilgrimage can contribute towards the subsequent sustained transformation of individual and community well being. In doing so it examines four areas. The first is to draw a conceptual map that emphasizes the linkages between pilgrimage and wellness tourism and explores the larger meaning of the words “wellness” and “spirituality”. The second area focuses briefly on what spirituality and pilgrimage mean. The third area considers two case studies from the pilgrimage experience. The first of these draws on the experiences of those who have traveled overland to *Santiago de Compostela* in Spain. While the second considers the experiences of people who have undertaken various charity treks as another form of pilgrimage. The individual experience, drawn from those with religious affiliations and those with none, indicate how a challenging physical and emotional journey often but not always results in not only an enhanced physical well being, but also a better undertaking of self and others, a

¹ Morpeth, N. D., “Religious Tourism and Pilgrimage Management: An International Perspective”, CABI Publishing, London-2007

² Devereux, Chris and Elizabeth Carneigie, “Pilgrimage: Journeying Beyond Self”, Tourism Recreation Research, Vol. 31(1)-2006, pg 47-56

chance for renewal, and a learning experience that can be carried forward into daily life. The fourth area discusses how wellness tourism might react to those seeding more meaning to their lives through the journeying experience rather than arrival.

Dallen Timothy and Daniel Olsen³ in their book “*Tourism, Religion and Spiritual Journeys*”, [2006] have given their opinion that religion and spirituality are still among the most common motivations for travel. Many major tourism destinations have developed largely as a result of their connections to sacred people, places and events. Providing a comprehensive assessment of the primary issues and concepts related to this intersection of tourism and religion, the book gives a balanced discussion of both the theoretical and applied subjects that destination planners, religious organizations, scholars, and tourism service providers must deal with on a daily basis. It takes a global approach and incorporates substantial empirical cases from Hinduism, Islam, Judaism, Roman Catholicism, Mormonism, Sikhism, Buddhism, and the spiritual philosophies of East Asia. On a conceptual level, it considers, amongst other topics; contested heritage, the pilgrim-tourist dichotomy, secularization of pilgrimage experiences, religious humanism, educational aspects of religious tourism, and commodification of religious icons and services.

Noga Collins Kreiner, Nurit Kliot, Yoel Mansfeld, and Keren Sagi⁴ in their book “*Christian Tourism to the Holy Land*”, [2006] focuses on a specific pilgrimage voyage - that to the Holy Land during times of security crisis. They examined this tourism journey in relation to constraints and high levels of risk experienced by the pilgrims. The authors through this book not only provide an insight into pilgrimage as tourism, but also offer it as an integrative approach to tourism crisis management.

³ Timothy, Dallen and Olsen, Daniel, “*Tourism, Religion and Spiritual Journeys*”, Routledge, London-2006

⁴ Kreiner, Noga Collins, Nurit Kliot, Yoel Mansfeld, and Keren Sagi, “*Christian Tourism to the Holy Land*”, Ashgate Publishing, Ltd., London-2006

C. G. Bruce⁵ in his book *“The Peep at Kashmir”*, [2005] throws light on the historical importance of some important ancient temples of Kashmir. The author has discussed the religious origin as well as the condition of these temples during the reign of different rulers, particularly during Afghan rule, which has been termed by him as the darkest period of architectural destruction in the Valley. The author has also focused on the snake worship period of Kashmir Hinduism.

Sushma Mawa⁶ has studied pilgrimage tourism of Shri Mata Vashino Devi and its marketing strategy in his book thesis entitled *“Pilgrimage Tourism Marketing Strategy: With Special Reference to Vaishno Devi”*, [2004]. Her work has dealt with accommodation issues enroute the Holy shrine. A survey has been done by her which has been put on Likert scale for checking its applicability. Some suggestions have been given to make the accommodation infrastructure sound and relevant according to the requirement.

Olsen and Timothy⁷ in this paper, *“Contested Religious Heritage: Different Views of Mormon Heritage”*, [2002] is based on the concept of contested heritage. It examines the divergent perspectives of history between the church of *Jesus Christ of Latter day saints* and the community of Christ (formerly the reorganized church of *Jesus Christ of Latter day Saints*) and how these are manifest in the two churches views and interpretations of their common past. Fieldwork at *Kirtland, Ohio: independence Missouri: and Nauvoo, Lllinois*, and participant observations and key-informant interviews form the primary data source while as secondary sources were used for conceptual and historical background. The paper finds, some religious groups commonly define themselves and promote growth and longevity through their history and built heritage. When two religious groups with common origins diverge, different views and recollections of themselves and their shared

⁵ Bruce, C. G., *“The Peep at Kashmir”*, Subhi Publishers, Delhi-2005

⁶ Mawa, Sushma, *“Pilgrimage Tourism Marketing Strategy, With Special Reference to Vaishno Devi”*, Kaveri Books, New Delhi-2004

⁷ Olsen, Daniel H., and Dallen J. Timothy, *“Contested Religious Heritage: Different Views of Mormon Heritage”*, *Tourism Recreation Research*, Vol. 27(2)-2002, pg 7-15

heritage emerge, affecting the way they view tourism, interpretation, interfaith relations, conservation and efforts to proselytize.

Dimitri Ioannides, and Mara W. Cohen Ioannides⁸ in this paper, “*Pilgrimages of Nostalgia: Patterns of Jewish Travel in the United States*”, [2002] focuses on Jewish travel within the US, examining, in particular the influence that Jewish culture and religion have in defining the motivation among American Jews to travel domestically and in shaping their choice of destination. The paper reports on a preliminary study of a small multi-denominational congregation in a mid western community. An important finding is that, when on vacation, many American Jews, regardless of whether they belong to orthodox or more moderate sects will often seek out Jewish sites, such as synagogues, home of famous persons, and entire neighborhoods. These side trips to Jewish sites can be labeled “*Pilgrimages of Nostalgia*”, a phenomenon that is not purely religious. Instead they reflect the high importance that Judaism assigns in identifying with the ways of ones ancestors. For Jews, visiting Jewish sites is a way of expressing their association with their culture and their religious heritage.

Xose M. Santos⁹ in this paper, “*Pilgrimage and Tourism at Santiago de Compostela*”, [2002] examines the route based religious phenomenon in Northern-western Spain known as the Route to Santiago. *Santiago De Compostela* became a popular religious site with the alleged discovery of the remains of St. James, the apostle in the middle ages, but the route itself, which is of particular significance to European Catholics, and the method of traversing it, are more important than the final destination. Using secondary sources and published information from government sources. This paper argues that there is little difference between pilgrims and tourists despite efforts by religious groups to make this distinction and to set a strict definition of

⁸Ioannides, Dimitri and Mara W. Cohen Ioannides, “*Pilgrimages of Nostalgia: Patterns of Jewish Travel in the United States*”, *Tourism Recreation Research*, Vol. 27(2)-2002, pg 17-25

⁹ Santos, Xose M., “*Pilgrimage and Tourism at Santiago de Compostela*”, *Tourism Recreation Research*, Vol. 27(2)-2001, pg 41-50

'pilgrims' in this context. The majority of visitors to Santiago and travelers along the route are simply tourists who are curious about the route and the city of Santiago.

Shelley A. Attix's¹⁰ main subject of this paper, "*New Age-Oriented Special Interest Travel: An Exploratory Study*", [2002] is the new age oriented special interest travel in the form of pilgrimage. Since the 1960's an increasing market for "New Age" spiritual travel has been evidenced by the availability of travel guidebooks about power sites and directories of holistic retreat centres, as well as formally organized tours. Data on the new age population and its demographics have only been available since the 1990's and it indicates that travel for pilgrimage, personal growth and non - traditional spiritual practices has been increasing steadily since the 1980's. A survey of new age tour operators confirms that women form the core clientele for new age tours, and environmental concerns motivate many of the leaders. However, many indigenous organizations are protesting the use of threatened traditional practices such as sweat lodges, vision quests, and their associated sacred sites.

A.V. Seaton¹¹ in his paper, "*Thanatourism's Final Frontiers? Visits to Cemeteries, Churchyards and Funerary Sites as Sacred and Secular Pilgrimage*", [2002] examines the historical and contemporary status of Cemeteries, churchyards and other funerary sites, and their textual characteristics, as pilgrimage goals. The first part of the paper traces their historical evolution as pilgrimage goals internationally, their discursive features, and the activities associated with visiting them. The second part examines the contemporary tourism functions they may serve for destination planners. The study has broadened the concept of Thana tourism by showing the range of specific motivations and discourses that may lie behind

¹⁰ Attix, Shelley A., "New Age-Oriented Special Interest Travel: An Exploratory Study", *Tourism Recreation Research*, Vol. 27(2)-2002, pg 51-58

¹¹ Seaton, A.V., "Thanatourism's Final Frontiers? Visits to Cemeteries, Churchyards and Funerary Sites as Sacred and Secular Pilgrimage", *Tourism Recreation Research*, Vol. 27(2)-2002, pg73-82

pilgrimages to inner most sites, including ones that are found in no other kinds of Thana tourism.

Rajinder S. Jutla¹² in his paper “*Understanding Sikh Pilgrimage*”, [2002] examined the significance of pilgrimage in Sikhism through its history, philosophy and beliefs and concludes that although Sikhism officially places no importance on pilgrimage, adherents travel great distances to visit sites associated with their history and traditions. This paper also investigates the reasons why so many Sikhs travel to sacred sites even though it is not encouraged or required. Conclusion has been drawn after administering questionnaire in 120 pilgrims at major Sikh pilgrim centres.

Boris Vukonic¹³ in this article “*Religion, Tourism and Economics: A Convenient Symbiosis*”, [2002] explains and supports the idea that the economic impact of religious tourism should not be neglected or underestimated, although religious institutions have traditionally attempted to downplay this in the past. Additionally, the paper argues that religion and tourism have much in common. In the modern world, it is hard to ignore the impression that in most places of pilgrimage the profane impacts of tourism are just as important if not more so than the religious. This paper lends theoretical and empirical support to this argument.

Myra Shackley¹⁴ in this article “*Sacred World Heritage Sites: Balancing Meaning with Management*”, [2001] reviews the characteristics of the 166 World Heritage Sites (WHS) (29% of the list) which are sacred or have religious significance. They belong to many religious traditions, but predominantly (51%) of Christian affiliation and located in the northern hemisphere. Sacred sites are examined within the contextual framework of contemporary cultural tourism, highlighting the particular management

¹² Rajinder S. Jutla, “Understanding Sikh Pilgrimage”, *Tourism Recreation Research*, Vol. 27(2)-2002, pg 62-75

¹³ Vukonic, Boris, “Religion, Tourism and Economics: A Convenient Symbiosis”, *Tourism Recreation Research*, Vol. 27(2)-2002, pg 59-64

¹⁴ Shackley, Myra, “Sacred World Heritage Sites: Balancing Meaning with Management”, *Tourism Recreation Research*, Vol. 26(1)-2001, pg 5-10

challenges faced in balancing site conservation with enhanced visitor experience, while retaining a sense of the numinous.

Myra Shackely¹⁵ in this book entitled “*Managing Sacred Sites: Service Provision and Visitor Experience*”, [2001] has put main emphasis on managing sacred sites. Authoress has stressed upon the operations management approach. A special feature of this book is that case studies are presented immediately after the main text touches upon a particular aspect of management of sacred sites. Controlling visitor flows (carrying capacity), planning and marketing of sacred sites has also been dealt with. The extensive field work shows skillfully blending of information culled from primary as well as secondary sources. The authoress reflects upon the various theories and interpretations of sacred and secular sites, the journey to such sites, and post modernism in relation of visitation to sacred sites. She thus arrives at an understanding on (post modern) tourism and pilgrimage not very different from that of Nelson who suggests that a lot more work on theory is required.

Charles Changuk Lee¹⁶ in his paper “*Predicting Tourist Attachment to Destinations*”, [2001] has worked on to find the destination attachment elements which attract tourist towards a particular destination and in this case Myrtle Beach and the City of Charleston in south California has been chosen. A mail survey has been conducted during the months of May and June 1998. The results reveal that family trips help develop a sense of attachment to a destination and support the notion that childhood travel with family members positively influences an individual attachment to a destination.

G. Raghuram and T. Madhavan¹⁷ in their thesis, “*Managing Centres of Pilgrimage: Focus on Tirumala Tirupati Devasthanam*”, [2000] formulated strategies to handle pilgrim inflow, improve quality of service, waiting time

¹⁵Shackely, Myra, “Managing Sacred Sites: Service provision and Visitor Experience”, Continuum, London-2001

¹⁶ Lee, Charles Changuk, “Predicting Tourist Attachment to Destinations”, Research Report, Annals of Tourism Research, Vol. 28(2)-2001, pg 229-231

¹⁷ Raghuram, G., and T. Madhavan, “Issues in Handling Pilgrim Population at Tirumala”, McMillan, India-2000, pg 541-551

and smooth pilgrimage throughout at Tirumala Tirupati, Devasthanam. The study is based upon field observations, discussions, secondary data and primary questionnaire survey along with a comparative understanding of pilgrimage at 'Shirdi', 'Vaishno Devi', and 'Sabarimala'. It assesses the protections of pilgrim inflow until 2006, waiting time, darshan time, quality of services and recommends improvement in the framework of the pilgrim flow by an improved queue system, increase in darshan time, availability of appropriate accommodation and systematic computerized future research based upon regular MIS reports on pilgrim profiles.

Troy Messenger¹⁸ in his paper "*Holy Leisure: Recreation and Religion in God's Square Mile*", [1999] has written about the evolution of seaside resort (Ocean Grove) both from the stand point of religiously and pleasure based development. It brings the two areas of interest together, as the author shows how the religious leaders who founded Ocean Grove incorporated leisure into all aspects of the day-to-day activities of the settlement. The book is divided into two sections: "the Camp Meeting at Ocean Grove" and "Performing Holiness", whether one attended Ocean Grove for religious experience or primarily for recreational activities; all were invariably imprinted with the coming together of religion and recreation.

Paul Russell¹⁹ in his work "*Religious Travel in the New Millennium*", [1999] studies the significance of different types of accommodation, transportation, related infrastructure, and changing trends of pilgrimage. He explains pilgrimage tourism as an extremely sensitive area attracting mostly those people that are holidaying for leisure but having different expectations.

¹⁸ Messenger, Troy, "*Holy Leisure: Recreation and Religion in God's Square Mile*", University of Minnesota Press, Minneapolis-1999

¹⁹ Russell, Paul, "*Religious Travel in the New Millennium*", *Travel and Tourist Analyst*, Vol. (5)-1999, pg 39-68

Louis J. D'amore²⁰ in his paper "*Spirituality in Tourism - A Millennium Challenge for the Travel and Tourism Industry*", [1998] discusses spirituality that inspires us to develop our full capacities as human beings in our relationship with one another, with our creator and with all of God's creation.

Somnath Wakhlu²¹ in his book "*The Rich Heritage of Jammu and Kashmir*", [1998] has given a brief introduction about the location, history, description, importance, architecture, discovery and the surrounding information of Amarnath Cave, the Sun Temple of Martand, Holy Shrine of Kheer Bhawani, Grand Old Mosque of Srinagar - Jamia Masjid, Khanqah of Shah Hamdan, and religious centres around the Dal Lake, including the sky touching Shankaracharya temple and the sacred shrine of Hazratbal. He has also written a good account on the legacy of Islam in India and Kashmir. His presentation and quoting the views and findings of other authors has added to his writings.

Boris Vukonic²² in his book "*Tourism and Religion*", [1996] describes rather than evaluates, the interrelationship, especially the economic and sociological dimensions, between tourism and religion, primarily from the stand point of tourism. It discusses the touristic determinants of pilgrimage and is a best guide for interrelationship between tourism and religion.

S. R. Bakshi²³ in the book "*Kashmir Through Ages*", [1996] has written an article 'Valley and its Culture' in which he has focused on the historical and architectural perspective of some important temples of the Valley. He has put down history of Pandrethan, Martand, Awantipore temples from the ancient historical resources. He has also given a brief review of other important Hindu

²⁰ D'amore, Louis J., "Spirituality in Tourism - A Millennium Challenge for the Travel and Tourism Industry", *Tourism Recreation Research*, Vol. 3(1)-1998, pg 87-89

²¹ Wakhlu, Somnath, "*The Rich Heritage of Jammu and Kashmir*", Gyan Publishing House, New Delhi-1998

²² Vukonic, Boris, "*Tourism and Religion*", Pergamon Publishing Corporation, Oxford-1996

²³ Bakshi, S. R., "*Kashmir Through Ages*", Vol. 2, Valley and its Culture, Sarup and Sons, New Delhi-1996

and Muslim pilgrimage spots of the Valley in cursory manner. Architectural splendor of the some monuments is also highlighted in his work.

S. B. Deshmukh and A. M. Navale²⁴ in their paper “*Impact of Pilgrimage Tourism on Host Population of Pandharpur*”, [1996] studied the attitudinal opinion of the residents, entrepreneurs and public administrators regarding the impact of pilgrimage and recommended that, for the sustainable development of tourism; there is a need to give serious thought towards the positive and negative socio-economic impacts of tourism. The positive impacts are beneficial for growth and the negative ones discourage the pilgrimage.

S. K. Sharma and S. R. Bakshi²⁵ in their book “*Kashmir Art, Architecture and Tourism*”, [1995] have given a brief introduction to the ancient monuments of Kashmir. They have not included all the ancient temples in their monumental discussions but only some famous and important ones. A brief introduction to the architecture of these temples has also been highlighted. In addition, some gardens have also been described under the list of ancient monuments.

F. E. Peters²⁶ in the book “*The Hajj: The Muslim Pilgrimage to Mecca and Holy Places*”, [1994] traces out the historical accounts of Hajj and two thousand years old history of Mecca before the life time of Mohammad (PBUH). The author is of the opinion that the Pilgrimage to Mecca - ‘*the Hajj*’ is the world’s largest religious event. Book is divided into 42 chapters. It also discusses the various rituals which are performed during Hajj. Peter never makes connection of Pilgrimage to Mecca with tourism explicit. The Hajj rituals form the core around which many other activities and issues revolve and these are very similar to the activities and issues revolving around leisure based mass tourism.

²⁴ Deshmukh, S.B., and A. M. Navale, “Impact of Pilgrimage Tourism on Host Population of Pandharpur”, *Tourism Recreation Research*, Vol.12-1996, pg 166-175

²⁵ Sharma, Suresh K., and S. R. Bakshi, “Kashmir Art, Architecture and Tourism”, Jay Kay Book House, Jammu-1995

²⁶ Peters, F. E., “The Hajj: The Muslim Pilgrimage to Mecca and the Holy Places”, Princeton University Press-1994

Desh Bandhu²⁷ analyzes in his thesis, *“Jammu, Kashmir and Ladakh: Tourist Attractions and Tourism”*, [1994] income and employment effect of tourism in the economy of Jammu and Kashmir. The study based upon primary and secondary data analyzes the growth of pilgrim traffic in the State and the impact of transportation, accommodation, shopping, catering and entertainment services on pilgrimage tourism. The study recommends the need for a better tourism policy of government and initiatives from private enterprises to attract more tourists.

P. N. K. Bamzai²⁸ has written a good account on the religion of Kashmir in his book *“Cultural and Political History of Kashmir”*, [1994]. He has given the position of it during the rule of different Buddhist rulers. Shivism and Vaishnavism has formed a major part of his work. In addition, he has also written about minor Gods and Goddesses in which the account of Martand as a prime religious spot of India has been highlighted. Kashmir Shivism has remained the major part of his discussion. In relation to it, he has written about the period of religious fermentation, origin of Trika, literature on Trika, Pratyabijna-Sastra, the philosophy of Trika, absolute reality, Shiva as Shakti, Shakti-Tattva, evolution of material universe, relation with South Indian Shivism, etc,. Finally, he has come to conclusion that South Indian Shivism has its roots deep in Kashmir Shivism.

Jerry D. Johnson, David J. Snepenger and Sevgin Akis²⁹ in this paper, *“Residents Perceptions of Tourism Development”*, [1994] examines resident's perceptions of tourism development in a rural area experiencing an economic transition. He observes that the economy is shifting from the extractive industry of missing and logging to an emergent tourism industry. The study utilizes a longitudinal research design to investigate community

²⁷ Bandhu, Desh, *“Jammu, Kashmir and Ladakh: Tourist Attractions and Tourism”*, Akashdeep Publishing House, New Delhi-1994

²⁸ Bamzai, P.N.K., *“Cultural and Political History of Kashmir”*, Vol. 1, M. D. Publishers Private Limited, New Delhi-1994

²⁹ Johnson, Jerry D., David J. Snepenger and Sevgin Akis, *“Residents Perceptions of Tourism Development”*, *Annals of Tourism Research*, Vol. 21(3)-2001, pg 629-642

sentiments over the developmental phase of a new year round ski area. Various attitude indicators were used over the 6 year period. The residents initially held high expectations for tourism development, but support has diminished over time. This data suggests a complex relationship between the levels of economic development, but support has diminished over time. The data suggests a complex relationship between the level of economic development, the level of tourism development, and the expected perceived socio-economic and environmental impacts by residents.

Brian King, Abraham Pizam, and Ady Milaman³⁰ in their paper entitled “*Social Impacts of Tourism: Host perceptions*”, [1993] investigates the perceptions of residents of Nadi, Fiji, towards the impact of tourism. A survey of 199 households revealed that residents (most of whom were dependent on the industry for their livelihood) supported the current magnitude of tourism and favored its expansion. Despite this very clear and generally positive view, the respondents identified specific negative and positive impacts that, in their view, affected the community. The results suggest that residents of communities dependent on tourism can clearly differentiate between its economic benefits and the social costs, and that awareness of certain negative consequences does not lead to opposition towards further tourism development.

Erik Cohen³¹ in this paper, “*Pilgrimage Centers, Concentric and Excentric*”, [1992] studies the theoretical exposition and re-examines the fundamentals introduced by Victor and Edith Turner into the anthropological study of pilgrimage. Three concepts of their ritual process are identified: the pilgrim’s stage of liminality; the pilgrimage centres, said to be typically excentric to socio-political centres; and the spirituality gained by pilgrims approaching the centre. These concepts are then tested, by observing pilgrims at four types of Thai Buddhist shrine. The data indicate significant disparities

³⁰ King, Brian, Abraham Pizam, and Ady Milaman, “Social Impacts of Tourism: Host perceptions”, *Annals of Tourism Research*, Vol. 20-1993, pg 650-665

³¹ Cohen, Erik, “Pilgrimage Centers, Concentric and Excentric”, *Annals of Tourism Research*, Vol. 19-1992, pg 35-50

with classic Turner examples, and link increased formality with peripheral shrines. The pilgrim increasingly becomes more a tourist-pilgrim when the centre is farther from home. If the religious centre belongs to another religion, culture, or society, the individual is a traveler-tourist.

Gisbert Rinschede³² in this paper, "*Forms of Religious Tourism*", [1992] discussed the various forms of religious tourism. It defines religious tourism as that form that is exclusively or strongly motivated for religious reasons. One of the oldest types of tourism and a worldwide phenomenon of religious history, it can be differentiated into various forms. The short term religious tourism is distinguished by excursions to nearby pilgrimage centres or religious conferences. The long term describes visits of several days or weeks to national and international pilgrimage sites or conferences. Organizational forms of religious tourism can be distinguished by definitive characteristics such as number of participants, choice of transport, seasonal travel, and social structure.

John Eade³³ in this paper "*Pilgrimage and Tourism at Lourades, France*", [1992] highlights that despite the contribution of Turnerian Tradition, to the analysis of the similarities between tourism and pilgrimage, developments within the study of pilgrimage call for a critique that can reveal the complexity of pilgrimage and tourism. This study of a Roman Catholic shrine explores the various meanings and practices that underlie the categories of "pilgrim" and "tourist" in a locale where Turnerian *communitas* is strictly limited. These interpretations try to establish the essence of Lourades, but the contestation of meanings and diversity of practices contradict these essentialist interpretations. The terms pilgrim and tourist need to be deconstructed in order to expose contradictions and ambiguities.

³² Rinschede, Gisbert, "Forms of Religious Tourism", *Annals of Tourism Research*, Vol. 19-1992, pg 51-67

³³ Eade, John, "Pilgrimage and Tourism at Lourades, France", *Annals of Tourism Research*, Vol. 19-1992, pg 18-30

John Ap³⁴ in this paper, “*Residents Perception on Tourism Impacts*”, [1992] presents a social exchange process model as a theoretical basis for some understanding of why residents perceive tourism impacts positively or negatively. The model is based upon the concept of the exchange relation. Propositions are derived from the model to test the relationships between the model components. These propositions have been developed from inferences based upon the social exchange literature.

Mary Lee Nolan and Sidney Nolan³⁵ in this paper, “*Religious Sites as Tourism Attractions in Europe*”, [1992] studied Europe’s religious tourism system and describes it with emphasis on the fulfillment of expectations of visitor ranging from devote pilgrims to secular tourists at three types of attractions. Their are pilgrimage shrines with strong emphasis on religious devotions, but with few characteristics to attract secular tourists; shrines that function as devotional centers and religious tourism attractions because of various combinations of historical, artistic, and scenic site characteristics; and places where religious festivals are the principal attractions. Problems related to conflicting interests of pilgrims and tourists are discussed along with some examples of management strategies designed to minimize these conflicts.

Boris Vukonic³⁶ in this paper, “*Medjugorje’s Religion and Tourism Connection*”, [1992] highlighted that Medjugorje belongs to the category of religious places where a visitation of the Virgin Mary has been recorded. Its present significance dates back to 1981, with the first visitation of the Virgin in this small village in Hercegovina, Yugoslavia. However, despite the official reserve of the Catholic Church to pass judgment on the authenticity of the visitations, Medjugorje has been visited by millions of pilgrims, with a profound impact on Medjugorje. This development needs attention because of

³⁴ John Ap, “Residents Perception on Tourism Impacts”, *Annals of Tourism Research*, Vol. 19-1992, pg 665-690

³⁵ Nolan, Mary Lee and Sidney Nolan, “Religious Sites as Tourism Attractions in Europe”, *Annals of Tourism Research*, Vol. 19-1992, pg 68-78

³⁶ Vukonic, Boris, “Medjugorje’s Religion and Tourism Connection”, *Annals of Tourism Research*, Vol. 19-1992, pg 79-91

its market implications and religious tourism in particular; the fame of Medjugorje has spread well beyond the borders of Yugoslavia.

Antoni Jackowski and Valene L. Smith³⁷ in this paper, “*Polish Pilgrim - Tourists*”, [1992] studies the pilgrimage tourism potential of Poland as well as difficulties faced in attracting tourists and creating more job avenues. Infact, pilgrimage traditions probably predate Christianity in Poland (966 A.D.) and have been shaped by prevailing political, social and economic conditions, as well as religious belief. International shrines, such as Czestochowa, now attract four to five million visitors per year and are unique even to Christianity: visits to them are primarily undertaken on foot by parish youths and may involve hundreds of kilometers of travel. Because of World War II damage and subsequent soviet repression, virtually no tourist infrastructure exists. Local residents are, thus, deprived the opportunity of economic benefiting from the pilgrimage tourist phenomenon.

Lloyd E. Hudman and Richard H. Jackson³⁸ in this paper, “*Mormon Pilgrimage and Tourism*”, [1992] examines pilgrimage related tourism among members of the *Jesus Christ of Latter Day Saints* (commonly called the *Mormon Church*) by tracing the development of church and associated pilgrimage destinations. While, pilgrimage is not an official doctrine of the Mormon Church, Mormon engages in travel patterns emphasizing visits to Mormon sites, creating pilgrimage tourism that include visits to temples, biblical sites, sites associated with the book of Mormon, and historical places of the church. The most important pilgrimage destination is Salt Lake City, with the temple square receiving the greatest number of pilgrim tourists.

³⁷ Jackowski, Antoni and Valene L. Smith, “Polish Pilgrim - Tourists”, *Annals of Tourism Research*, Vol. 19-1992, pg 92-106

³⁸ Hudman, Lloyd E., and Richard H. Jackson, “Mormon Pilgrimage and Tourism”, *Annals of Tourism Research*, Vol. 19-1992, pg 107-121

Zafar U. Ahmad³⁹ studies the importance of “*Islamic Pilgrimage (Hajj)*”, [1992] in international tourism and recommends separate marketing efforts for different pilgrim segments with modernized pilgrim infrastructure as per their requirements. The study provides tips for better pilgrimage management, viz, controlling begging, host courtesy, queue management, capacity limits, setting standards of accommodation, need of guides and controlling profiteers.

D. C. Chandhari⁴⁰ in his thesis “*Pilgrim Tourism at Shirdi - A Study of its Spatial Impacts*”, [1990] has highlighted some positive and negative impacts of pilgrimage at Shirdi. He has focused on employment generation, socio-cultural impacts and infrastructural developments at Shirdi and has done some field observations in this regard. He has found that although employment generation and infrastructure has got front seat but there are some environmental issues which also needs to be looked after with the increase in pilgrims at Shirdi.

Jagdish Kour⁴¹ in this book, “*Himalayan Pilgrimage and the New Tourism*”, [1985] provides an encyclopedic study of pilgrimage traditions overtaken by mass tourism and a detailed view of religious and recreational resources and the State of art in eastern Garhwal. The basis of the book is physical survey and field traverses made by the author, a geographer, supplemented by a body of varied sources. Kour notes that pilgrim infrastructure has been losing ground, while the tourist infrastructure has barely begun, since the region was opened for tourism only in 1974.

³⁹ Ahmad, Zafar U., “Islamic Pilgrimage (Hajj) to Kabba in Makkah(Saudi Arabia): An Important International Tourism Activity”, *The Journal of Tourism Studies*, Vol. 3(1)-1992

⁴⁰ Chandhari, D. C., “Pilgrim Tourism at Shirdi - A Study of its Spatial Impacts”, Thesis Submitted to Department of Geography, University of Mumbai, Mumbai-1990

⁴¹ Kaur, Jagdish, “Himalayan Pilgrimage and the New Tourism”, Himalayan Books. New Delhi-1985

2.2 RESEARCH GAP

From the above literature review emerges the research gap and this study has been devoted to fill it. Different authors from time to time have written about the religious character of Jammu and Kashmir State. All the three regions of State are distinct so far as their religious character is concerned. Kashmir being the only division of the State which possesses a commonality of religious personality of its other two regions as well, i.e, it is the pilgrimage centre of some important Hindu, Sikh and Buddhist spots as well. Research has been done on the pilgrimage tourism sites of Jammu, like, Mata Vishno Devi, and on some other temples of Jammu, and, of Ladakh, like, on Thickey and Hemis monasteries as well as on it's other Monasteries and Gompas, etc, but only one site has been covered under the definition of pilgrimage tourism of Kashmir on which research has been done, that is Amarnath cave. Although various religious sites of Kashmir have been discussed in the history, geography, art and culture subjects of Kashmir but tourism potential of these sites has not been highlighted by any work. As a result, these sites remain passive in attracting visitors though they have lot of potential if properly projected.

This Research work not only deals with bringing to limelight the vast pilgrimage tourism potential of the Valley but also unearths the factors that have rendered the attention and interest of the visitors away from many other sites of pilgrimage importance. An attempt is also made to find out the ways and means to enhance the prospects of expansion in the volume of visitors to the various pilgrimage heritage of Kashmir. Hence, the study undertakes an indepth analysis of the pilgrims profile, purpose, motivation and service perception as they are considered serious factors in attracting the prospective visitors. The study also looks into the management of these sites and highlights its deficiencies. The study is a catalyst for doing further research in the same area of Kashmir tourism.

2.3 OBJECTIVES OF THE STUDY

Each region of Jammu and Kashmir has a unique tourism resource base of its own. These resources are utilized to generate revenue for the State. But an important source neglected from being fully tapped is the Pilgrimage Tourism potential of Kashmir valley. This revenue generation source has not been given the due attention, although Kashmir due to its religious personality is called as “*Peer Veer*” and “*Rishi Veer*” means ‘*An Abode of Saints*’. Hence, considering the Pilgrimage Tourism wealth of the Valley in view, the study is based on the following objectives:

- To properly highlight the Pilgrimage Tourism Potential of Kashmir Valley.
- To point out such important religious spots which can act as major attractions of Pilgrimage Tourism of Kashmir.
- To look into the management of Pilgrimage Tourism of Kashmir and underline the loop holes therein.
- To check the soundness or otherwise of various services provided at the pilgrimage spots of the Valley.
- To highlight the factors which are keeping pilgrims at a distance from the pilgrimage spots of Kashmir.
- To bring to light the group behavior of pilgrims visiting the pilgrimage spots of the Valley.
- To evaluate the Prospects of Pilgrimage Tourism of Kashmir.
- To put forward some suggestions for the improvement of management, accommodation, accessibility and amenities at the pilgrimage spots of Kashmir.

2.4 HYPOTHESIS:

The Review of Literature and the pilot study facilitates the following hypothesis:

H₀₁ : Kashmir valley has vast potential for multi-religious pilgrimage tourism.

H₀₂ : Service standards at various pilgrimage sites of Kashmir are very poor.

H₀₃ : Group behaviour of pilgrims visiting for pilgrimage spots of the Valley encourages more tourist arrivals.

2.5 RESEARCH METHODOLOGY

The research is survey based and the outcome of facts and figures gathered from the horse's mouth. The study has been largely completed with the help of primary data. However, secondary data has also been made use of wherever required. Primary data collection for this research work has been done through a survey schedule administered at 14 pilgrimage tourism sites of the Valley linked with different religious beliefs. The sites selected for the survey schedule includes some ancient, some medieval and some modern pilgrimage tourism sites. The questionnaire administered to the pilgrims has been designed to extract maximum relevant information from them. It deals with an indepth analysis of pilgrims profile, purpose, motivation, and service perception, so as to get closer to their needs and management faults. At every site of the survey 50 pilgrims have been surveyed and hence a total of 700 pilgrims have been contacted. For primary data analysis, Z-test has been applied on the 11 services (which are necessary for any tourist destination) at all the 14 pilgrimage spots to check the hypothesis about service standards. Another hypothesis regarding group behaviour of pilgrims has also been done through primary data analysis in the same chapter. One more hypothesis regarding Pilgrimage Tourism Potential of the Valley has been analysed through secondary data.

Personal interviews of different religious board members, tourism department officials, different religious leaders and old persons at different pilgrimage spots have also been done to get an overall information about the pilgrimage spots of the Valley.

Secondary data for this research work comprises books on history, geography (of pilgrimage tourism sites) and tourism in general and other relevant subjects. Books on Pilgrimage Tourism in general are the main source for review of literature as well as for pilot study. Papers written on Pilgrimage tourism of different places from time to time in different conferences, seminars, congresses and other related areas were of great help because of their current need, accuracy and importance. Pamphlets and brochures published from tourism departments of different State governments as well as from different tourism organizations are also gone through. As newspapers provide the current information about the different areas, they have also formed a source of secondary data. Last but not the least, internet proved to be a major source for retrieving data on pilgrimage and other aspects of this research work from around the different corners of the world.

2.6 SCOPE OF THE STUDY

The scope of the study is wide and bright in the sense that due to the lack of attention from government a great treasure of pilgrimage tourism of the Valley has remained in darkness but the study has made an attempt to overcome this drawback by bringing this attraction to the limelight. Focusing on the evolutionary aspect of pilgrimage tourism of Kashmir and appropriately highlighting the potential pilgrimage spots has further increased the range of the study. Analysis of the management of religious organisations managing pilgrimage spots of Kashmir in papers and on the spot makes the study even more valuable. The study brings to fore various traditional practices of some management mockers who have made these sacred places as business hubs for earning easy money. Also, the study has scope in the sense that the Pilgrims

visiting the pilgrimage spots of the Valley have been thoroughly studied, in order to cater to their needs better. The study has brought to limelight the hindrances and evaluated the prospects of Pilgrimage Tourism of the Valley. Getting the pilgrims feedback about his experience after visiting the Valley, pilgrimage spots have further highlighted the management deficiencies and increased the scope of the study. Many valid and valuable suggestions for making the garland of tourism more attractive and colorful through this pilgrimage flower adds more scope to the study.

2.7 LIMITATIONS OF THE STUDY

The concept of pilgrimage is linked with beliefs and emotions of a person. As these are not faithfully describable in words, getting the views of pilgrims regarding it is an uphill task. This was a barrier to a significant extent in tracing out the real experience of pilgrims. Most important limitation of the study is that the related organisations do not maintain the data and information related to the subject under study. Further, indifferent attitude of religious board leaders (particularly Muslim Wakf Board and Dharmarth Trust) in giving information on the assets, financial position and on other aspects of their management was a major obstacle in tracing out the real position of these caretaker organisations. The organisations were also lacking in literature regarding the pilgrimage spots under their management and control. There was also not available any record, historical, financial or managerial of these boards. This limitation made the study even more difficult. Lack of work in this area and particularly on pilgrimage tourism of Kashmir was also a limitation. Non-availability of data and information regarding pilgrims visiting different pilgrimage spots of Kashmir also proved to be a major hindrance in analyzing the pilgrim's locational distributions, spiritual emotions, perceptions and expectations on a countrywide scale. The study could have been more sound on the evaluation front so as to highlight the prospects of pilgrimage tourism in more scientific manner but non-availability of data regarding the arrivals of

pilgrims and the receipts from them at different pilgrimage spots of the Valley remains a telling limitation of this study. Hence, most of the portions regarding evaluation of management, receipts and prospects is based on site surveys, interviews and discussions of the available respondents. Further lack of finance at the appropriate times also disturbed the smooth track of the study.

2.8 PRESENTATION OF THE STUDY

This study on “*Pilgrimage Tourism of Kashmir*” is presented in six chapters. First chapter entitled “*Introduction*” gives an introduction to Kashmir tourism, its historical development and comparative analysis of tourists and pilgrims (to Amarnathji Cave Shrine) visiting Kashmir so as to gain an insight on Kashmir tourism vis-à-vis pilgrimage tourism. Pilgrimage tourism in general is discussed in the light of its objectives and importance. Evolution of different religions in Kashmir in chronological order is briefly discussed to get a perceptive view on Introduction to Pilgrimage Tourism of Kashmir. The second chapter is devoted to “*Review of Literature and Research Design*”. It sets out the structure of study, its scope, research methodology followed, application of statistical techniques applied for analysis and drawing inferences and limitations of the study. The literature review brings to fore the gaps which this study attempts to bridge and bases the hypothesis for this research work.

Third chapter of the study “*Pilgrimage Tourism Potential of Kashmir*” throws light on the real potential of Pilgrimage Tourism of Kashmir which requires to be properly and adequately highlighted in order to enhance the attraction of visitors and contribute to the growth of pilgrimage tourism in Kashmir. In this chapter, Pilgrimage tourism Sites of Valley are arranged in the chronological order of their occurrence. Pilgrimage Sites of different religions in the Valley have been discussed thoroughly. Attempt has been made to cover almost all big and small sites worth of Pilgrimage Tourism in Kashmir. The following Chapter on “*Management of Pilgrimage Tourism of Kashmir*” discusses the role of government and religious organizations looking after the

Pilgrimage Tourism Sites of the Valley in managing and promoting the pilgrimage tourism in Kashmir. The performance of Tourism Department and other Religious Boards and Committees is the main focus of this chapter. A critical analysis of their working based on their functioning at the pilgrimage spots has also been done.

“Problems and Prospects of Pilgrimage Tourism of Kashmir” is discussed in Chapter 5 of this research work. It is based on the Survey done by the scholar at the 14 pilgrimage sites of the Valley belonging to various religions. The chapter makes an analysis and interpretation of the primary data collected. The responses of the respondents and ground level analysis of working of the government and religious organisations linked with pilgrimage tourism sites form the basis for highlighting the problems of Pilgrimage Tourism of the Valley. The site visits by the scholar, potential of these sites and interviews of the religious Board members, government officials and locals is the basis for highlighting the Prospects of Pilgrimage Tourism of the Valley. Chapter 6 *“Conclusion and Suggestions”* summarises the whole study. It presents the outcome of the study in the form of conclusions based on logical inferences drawn through analysis and discussion of the primary and secondary facts and figures. Suggestions have been formulated with a pragmatic and practical approach and have been presented for making the Pilgrimage Tourism of Kashmir more effective, colourful, pleasing and trouble free by focusing on effective management, marketing, accessibility, creating supporting services, and accommodation. Some more areas which are not coverable in this study but have a bearing on the pilgrimage tourism of Kashmir valley have also been highlighted to serve as a food for thought for further research in this field of study.

CHAPTER – III

PILGRIMAGE TOURISM POTENTIAL OF KASHMIR

Valley of Kashmir is full of tourism resources of different types, spread throughout its different districts. Praised from time to time by historians, travelers, rulers, peers, saints, visitors and natural lovers because of its unique resource base and geographical position. "*Paradise on Earth*", "*Jannat-e-Benazir*", "*Peer Veer*", and "*Switzerland of India*", are some of the many compliments which have been bestowed on Kashmir. A unique setup of mountains, meadows, lakes, rivers, fountains, springs, forests, valleys, gardens, looks as if designer has taken its time to keep everything with great caution and attention at its allotted space, it seems as if bride has been decorated with the precious jewelry and diamonds and put in a colorful dress. Then one more thing has been added to its beauty in the form of cool and calm environs. This beautiful bride of natural beauty was then given its natural setting, in the form of pleasing climate, to preserve its beauty. The Valley gives different charm and look in different seasons and hence varied appeal and attraction to tourists without any human intervention.

Our natural beauty, rich climatic diversity, lush green forests, flower meadows, highland pastures, sky kissing and snow-clad mountains, murmuring brooks, freshwater streams, mesmerizing valleys and waterfalls, grand rivers and above all ancient shrines, mosques, temples, monasteries, gurdwaras and beautiful gardens are attracting tourists of all tastes. The Valley has world famous tourist spots of Gulmarg, Pahalgam, Sonmarg, Verinag, Dal Lake, etc. The names of these tourist spots itself signifies everything. Besides, the Valley has a strong base of pilgrimage tourism which has yet not been efficiently highlighted.

Kashmir is the land of Saints and Sufis bestowed with religious wealth in the form of numerous shrines and places of worship enjoying reverence and allegiance of people professing different faiths. There are numerous sepulchers of saints which have enchanting environs, while visiting these shrines, one feels in close proximity of the Almighty. Some of the shrines have historical importance in addition to religious significance attached to them. These shrines

belong to Hindus, Muslims Sikhs, Buddhists, and other faiths. Hence, reasonably highlighting this vast Pilgrimage Tourism potential will add more colors and attraction to the garland of tourism attractions of the Valley.

3.1 PILGRIMAGE TOURISM OF KASHMIR VALLEY

The State of Jammu and Kashmir being a diverse State in terms of its natural resources, with each region distinct from one another in every feature. While talking about the pilgrimage potential, every region, Jammu, Kashmir and Ladakh has its own pilgrimage tourism potential. In the “*City of Temples*”, Jammu, “*Raghunath Temple*” is the oldest and blessed one. Ladakh, “*The Land of Lamas*,” is a great seat of Buddhism. Ladakh played a vital role in the propagation and spread of Buddhism in India, China, Japan and other neighboring countries. It is also sometime called as “*Land of Monasteries*”. Some very famous, old and sacred monasteries are found over here. People from different corners of world swarm this place to perform religious rituals. Valley of Kashmir, called as “*Peer Veer*” or “*Resh Veer*” is not reserved to any particular religion, as it being a multi-religious pilgrimage destination of the State.

This “*Paradise on Earth*” has had a kind appeal towards all the great religious personalities, starting from Hindu dominant period through Buddhist era to the rule of Sufi’s, it has attracted all towards it without any distinction on the basis of any cast, creed or religion. Almost all great religious personalities of different religions have found a unique call in the environs of the Valley. They have found all the ingredients to satisfy their spiritual thirst and make a straight call on almighty without any disturbance here. It is not that they have remained confined to any particular area of the Valley. Every nook and corner of the Valley has proved an ideal destination for performing their spiritual duties. This is the reason why all the districts of the Valley are thriving in different pilgrimage spots.

Fine structures have been built at their burial sites and resting places and in some cases, memorial, as a mark of respect, which vary from time to time. For example, in the era of Hindu rulers, like, Gopaditya, Jonaraja, etc, beautiful temples have been built. In the era of Buddhist rule, like, Ashoka, Kaniska, etc, various viharas, monasteries and stupas were built. In Mughal period, various mosques, shrines, etc, are the examples of their architectural excellence. These traditional mosques, shrines and Khanqahs are the richest representations of the cultural heritage of Kashmir. This built heritage has evolved over a period of centuries through cross-cultural exchanges between Kashmir, Iran and other Islamic cities of Central Asia. In Sikh era, fine Gurdwaras have been built at the places where the Sikh Gurus have performed some religious duties. So, in order to adequately highlight the potential of pilgrimage tourism of Kashmir, a sample specimen of this vast treasure has been given in this chapter. These spots are presented here in chronological order but due to some variation in beliefs and historical accounts, there may be some variation in their presentation. Further, some caves and springs are also given in this chapter about which exact date of exploration is not known. However, an utmost care has been taken in their presentation. In order to ease the passage of pilgrim to a pilgrimage spot their geographical position and location has been given the first place in writing. And in order to introduce these spots to pilgrims their history, architecture and secular character has been briefly discussed. Some of the Pilgrimage spots of the Valley presented here in the chronological order of their creation are:

3.2 AMARNATHJI CAVE SHRINE

The great Himalaya is the abode of Lord Shiva. Most sanctified tirtha of Kashmiri Pandits and that of Indian Hindus is *Amarnath*. This shrine is in a cave called Amarnath Cave. Besides, there is a Chotta Amarnath or Mini-Amarnath at Thajwara Bijbehara, the religious sanctity of this cave temple is

similar to the Amarnath¹. The Buddha Amarnath of Poonch (Jammu), a similar Shivling (like Amarnath) in cave at Domel on the Ramn Nalah (stream) in Tilail (Baramulla) are other Amarnaths of the state. In addition to them, there is a belief that there is an ice Shivling in Zanskar (Ladakh) too².

The cave shrine of Shri Amarnathji is situated at a considerable altitude 75°33' and 34°13' longitude, at height of 3,962 metre or 12,995 feet above the sea level³. Holy Cave is located at a distance of 48 kms from Pahalgam. The 48 km trek from Pahalgam to Amarnath cave is full of adventure, beautiful landscapes and pilgrimage sites.

The origin of the pilgrimage is described in a Sanskrit book Bringesha Samhita⁴. Kalhana mentions the tirtha as the "*Amburnath*". There is a reference to it in Kalhana's Rajtaragini, while discussing King Nara, who reigned from 1048 - 1008 B.C⁵. The God is worshipped in a linga shaped ice block. Legend has it that Lord Shiva recounted to Goddess Parwati the secret of creation in a cave in Amarnath⁶. Unknown to them a pair of mating doves eavesdropped on this conversation and having learned the secret are reborn again and again, and have made the cave their eternal abode⁷. Many pilgrims report seeing the doves pair when they trek the arduous route to pay obeisance before the ice lingam. The pilgrimage (yatra) to this holy cave started in an organized manner around 1850 during the reign of the Dogra Maharaja Gulab Singh⁸. This yatra is perhaps thousands of years old. However, as far as recorded history is concerned this ice lingam (a Shivait fertility symbol) was discovered by Adam Malik, a Muslim shepherd from Batakot, in the 17th on 18th century A.D⁹. In

¹ Kashmir Times, newspaper (English), 25/10/2007, Jammu

² Deewan, Perwaz, "Kashmir", Manas Publications, New Delhi, 2004, pg 439

³ Fazili, Manzoor, "Geography Behind Religious Personality of Kashmir", Geography of Jammu and Kashmir: Some Aspects, Ariana Publishing House, New Delhi-1985, pg 166

⁴ Wakhlou, Somnath, "The Rich Heritage of Kashmir", Gyan Publishing House, New Delhi-1999, pg 195

⁵ Fazili, Manzoor, op cit

⁶ Chaitkara, M.G, "Kashmir Shaivism: Under Siege", A P H publishing Corporation, New Delhi-2002, pg 127-136

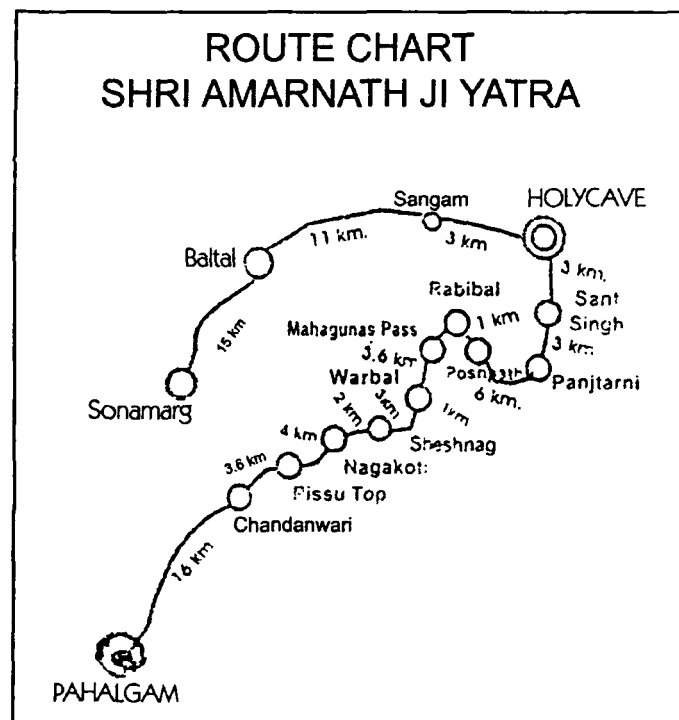
⁷ Pamphlet of Shri Amarnath Shrine Board

⁸ Deewan, Perwaz, op cit, pg 427

⁹ ibid

return, the Maharaja decreed that a representative of the Malik family would be present at the cave shrine along with the Mahant (priest) and the pandits of Bhawan and Ganeshpora. Before Gulab Singh, his Sikh mantor, Maharaja Ranjit Singh of Lahore (Punjab) would patronize the yatra (circa 1817). Ranjit Singh paid Rs. 2 to every religious person who agreed to perform the pilgrimage in those days¹⁰. The Holy Mace (*Chhari Mubarakh*) would be stored in Amritsar, which is close to Lahore. The procession of the holy cave would start from Amritsar. The Dogras later shifted the resting place of the Holy Chhari Mubarak to the Dashanami Akhara of Srinagar¹¹ (on Maulana Azad road near Budshah Bridge).

Fig. 3.1



Source: Promotional Pamphlet of Jammu & Kashmir Tourism Department

In order to perform the pilgrimage to the cave of Lord Shiva. There are two routes to reach the Cave shrine of Shri Amarnathji, known usually as *Pahalgam route* and *Baltal route*. On the Pahalgam route, trek from Chandanwari to Amarnath Cave is covered in two days, with night halts at

¹⁰ ibid

¹¹ Deewan, Perwaz, op cit, pg 427-428

Sheshnag (Wawjan) and Panjtarni. The distance from Pahalgam to Chandanwari (16 kms) now covered by vehicular transport, and the trail runs along the Lidder river. Pilgrims camp at Pahalgam or Baltal on the first night out. The first day's trek of 12 km's from Chandanwari is through spectacular, primeval countryside, and the main centre of attraction is Sheshnag, a mountain which derives its name from its seven peaks, resembling the heads of a mythical snake¹². The journey to Sheshnag follows steep in lines up the right bank of a cascading stream and wild scenery untouched by civilization. The second night camp at Wawjan overlooks the deep blue waters of Sheshnag Lake, and glaciers beyond it. There are legends of love and revenge too associated with Sheshnag, and at the camp these are recounted by campfires, to the stillness of pine scented, Himalayan night. The second day's 12 km trek steadily gains height, winding up across Mahagunas pass at 4600 mts and then descending to the meadow - lands of Panjtarni, the last camp enroute to the Holy Cave. From Panjtarni, Amarnathji cave is only 6 kms. But an early morning's start is recommended for there is a long queue awaiting entry to the cave. Entrance to the cave is not regulated, darshan is a hasty affair for there are many others waiting outside to pay homage before the awesome Shiva Linga. The devotees sing bhajans, chant incantations, and priests perform arti and puja, invoking the blessings of Shiva, the divine, the pure, and the absolute. For those who journey with faith, it is a rewarding experience, this simple visitation to a cave shrine, the home of the Himalayan medicant who is both destroyer and healer, the greatest of the Hindus Gods. The same day, following darshan, devotees can return to Panjtarni in time for lunch, and continue to Sheshnag to spend the third night out. They can also spend the night at Panjtarni itself, returning to Chandanwari/Pahalagam the next day. Pilgrims can also return via second route, the Baltal route to Srinagar. Distance between the important points of Amarnath Yatra as well as altitude of main stoppages on the route is given in table 3.1.

¹² Chaitkara, M.G, op cit, pg 127-136

Table 3.1
DISTANCE AND ALTITUDE OF SOME MAIN STOPPAGES
ENROUTE THE CAVE SHRINE

DISTANCES		
1. Chandanwari - Sheshnag	=	12 kms
2. Sheshnag – Panjtarni	=	12 kms
3. Panjtarni – Cave	=	6 kms
4. Baltal – Cave	=	14 kms
ALTITUDES		
1. Chandanwari	=	2 895 mts
2. Pissu Top	=	3 377 mts
3. Sheshnag	=	3 352 mts
4. Poshpathri	=	4 114 mts
5. Mahagunas Top	=	4 276 mts
6. Panjtarni	=	3 657 mts
7. Holy Cave	=	3 952 mts

Source: SASB Pamphlet

The second route from Baltal to Holy Cave is very steepy, mostly uphill, seven to nine hours journey. The return takes only a little less. If a person leaves Baltal at four in the morning, allowing for an hour or two at the Holy Cave of Shri Amarnathji, he can be back at Baltal by ten or eleven that night. The slope can be slippery on the way back it is advisable to take the picturesque Pahalgam route to the Holy Cave and the shorter Baltal route for the return journey. Hence enjoy time and nature conveniently.

Pilgrimage to the holy cave is considered auspicious in the month preceding the Sawan Puramashi, better known as Raksha Bandhan¹³. This is the

¹³ Chatterji, J.C., "Kashmir Shaivism", Indological Book Corporation, Patna-1914, pg 87

first full moon night of August, late July. The route to the Holy Cave is buried under snow at least nine months a year. So, even theoretically the journey cannot be done except in the remaining two three months. Time period of pilgrimage has been increased to two months from the earlier tradition of one month.

3.3 SHANKARACHARYA TEMPLE

Commanding a panoramic view of Srinagar, the temple is located at 1100 feet above surface level of the main city on the Shankaracharya hill, also known as '*Takht-e-Suleiman*'¹⁴.

The ancient monument is widely known as Shankaracharya temple. It was constructed in 5th century B.C. by the Pandavas and completed by Maharaja Gopaditya. The installation of the Shiv Linga of Lord Shiv Shankar in the temple was done by Maharaja Pratab Singh. Formerly, there was a renowned pilgrim centre by the name of Jayestheswara at this place. This mountain Gopadari got its very name after the King Gopaditya¹⁵. According to local tradition, the temple was built in the 3rd century B.C. by Ashok's son Jaluka in 220 B.C.¹⁶. At dawn, the orange rays of the rising sun salute the Shiv Linga, the symbol of the divine Lord Shankar at this temple. It is said, when the temple was built, the land below this mountain was submerged in water. The stone for construction was brought in rafts from far away mountains. The temple is shaped in the form of Shiv Linga. A mere glance of the Shiv Linga, which is installed at the core of the temple, gives improvable inner peace to devotees. In the year 750 A.D., the Adi Guru Shankaracharyaji observed deep penance in this temple and attained spiritual wisdom. Since then the temple got its changed name "*Shankaracharya Temple*". It is after completion of his

¹⁴ Arora, R.C., "In the Land of Kashmir, Ladakh and Gilgit", Jay Kay Book House, Jammu-2002, pg 42

¹⁵ Information given on Sign Board planted by Archeological Survey of India at the Temple

¹⁶ Wakhlu, Somnath, op cit, pg 221

penance here, that Guru Shankaracharyaaji founded the famous 4 places of learning (Dham)¹⁷.

The temple dedicated to Lord Shiva is originally attributed to Jaytheswara on the Gopadari. The octagonal hill plinth on which the temple stands and the stairs leading to it are earlier and may have formed part of the building, traditionally ascribed to King Gopaditya¹⁸. The super structure is later. The shrine consists of a cell, circular inside and square externally, with two projecting facts on each side. There also exists a low cell to the north and a tank to the south east. The sanctum contains a linga. The flight of steps flanked by two side walls originally bore two Persian inscriptions, one of which is of 1659 A.D. The ceiling with its two columns appears to have been erected by Mughal King Shah Jahan in 1644 A.D., as stated in an inscription found on a column. The original ceiling is dome shaped and built of horizontal course of Kanju stone on stylistic considerations; the temple belongs perhaps to 6th century A.D. It is not certain if the temple exists in the same form as it had been built more than two thousand years ago. The first repair of the temple is believed to have been undertaken during the reign of Lalitaditya in the 8th century A.D. According to the historian Shrivara, Zainul Abideen conducted second repair of the temple after it had been damaged by an earthquake. The third time repair was undertaken during the governorship of Sheikh Mohi-ud-Din, when the temple is believed to have been named as 'Shankaracharya'¹⁹. Dogra ruler, Maharaja Gulab Singh constructed stone stairs upto the temple. The temple besides a prominent Hindu religious place is of great archeological importance. The temple commands a magnificent panoramic view of the Srinagar city. Although there is heavy rush of pilgrims to the temple throughout the year but the festival of Raksha Bandhan, Shivratri and other Shiv festivals attract maximum tourists.

¹⁷ *ibid*

¹⁸ Farid, Syed Ajaz, "Tourism in Kashmir", Rajesh Publications, New Delhi, 2003, pg 76-77

¹⁹ Wakhlu, Somnath, *op cit*, pg 221-222

The site of Shankaracharya temple is a multi religious destination. Kashmiri Muslims call it '*Takhat-i-Sulaiman*' means Solomon's throne²⁰. It is said that the Prophet Soloiman (RAH) while flying in air used to take rest on top of the hill. So, this spot is considered sacred for Muslims also.

Shankeracharya Temple lies in Srinagar district across the Nehru Park, a beautiful island within Dal Lake. One can either trek to Shankaracharya temple from the Durga Nag temple lying in Civil Lines area or alternatively can take an automobile upto the foot steps of the temple from the Boulevard road. The climb is approximately 7 kms and then there is a flight of 243 odd steps. The road passes through jungle and catches a beautiful view of the city and Dal Lake.

3.4 MATTAN TEMPLES AND SPRINGS

Only 5 miles away from the town of Anantnag and 42 miles away from summer capital, on the Pahalgam road, is a village known as Mattan or Bhawan.

At *Mattan* or *Bhawan*, there are four temples dedicated to four Hindu Gods, *Sun God Temple (Surya Narayan)*, *Mata Durga*, *Bhagwan Ragunathji* and *Lord Shiva*. There are also two sacred springs by the name of *Vimal Kund* and *Kamal Kund*. Both the springs are abounding in sacred fish. In the middle of Vimal Kund is located Sun God Temple²¹. According to Hindu tradition, this is the only place in India, which is linked with the special type of puja done for those who suffer '*Akaal Mitue*' meaning 'sudden and early death' due to some untoward incident²². Special type of puja or prayer is done for attaining "*Gatee and Muktee*" on Adhikmasa months, which comes after near about 2½ years

²⁰ Sharma, S.K., & Bakshi, S.R., "Encyclopedia of Kashmir", Anmol publishers, New Delhi, Reprint-1996, pg 104

²¹ Information given by the Head Pujari at the Temple complex

²² Jerath, Ashok, "Hindu Shrines of Western Himalaya", Association of Literatures, Folklorists, and Artists, Jay Kay Book House, Jammu-1990, pg 249

and falls on Vijay Saptami usually between 15 May and 15 June²³. This Adhikmasa month was celebrated this year in 2007 and for performing the special prayers people from all parts of the country and abroad visited the place in big numbers. Not only for this special occasion, but also being a place attached with four Hindu Gods, it attracts thousands of devotees from far and wide.

In fact, the site of Mattan is a multi religious spot and hence very sacrosanct. There is a Sikh Gurdwara, *Gurdwara Patshai Pehli*, within the same compound of the temple and a Muslim shrine, *Ziyarat Baba Bamuddin* at a bit distance away. Hence, the place is a multi-religious and revered place for Hindus, Sikhs and Muslims.

In ancient scriptures, the name of Mattan (Bhawan) is given as *Martand*; 'the Sun'. The *Sun God Temple* or *Sun Temple* or *Surya Narayan Temple* or *Martand temple*²⁴ is located at Martand, 2.5 kms away from Bhawan or Mattan. The most memorable and beautiful work of King Lalitaditya is the construction of this spacious temple, which the emperor got built in honour of *The Sun God* or *Bhaskar*²⁵. Martand holds a very high place in the world's great architectural designs and is considered to be an excellent example of art and skill of Kashmiri Hindus²⁶. Martand is situated at the top of a high plateau and overlooks the plains of the Valley which wear the garment of venture. It is a masterpiece of the site and beauty of nature which gives the Sun temple its unique and superb grandeur.

3.5 KHIR BHAWANI TEMPLE

This revered temple is situated at Tullamula in a picturesque garden of Chinars, inside a village called Mahespora, 23 km north of Srinagar. The shrine comes under the jurisdiction of Ganderbal Tehsil of Srinagar district. Kashmiri

²³ ibid

²⁴ Wakhlu, Somnath, op cit, pg 200

²⁵ Kapur, M. A., "Kingdom of Kashmir", Kashmir History Publishers, Jammu, 1983, pg 310

²⁶ Brown, Percy, "The Architecture of Kashmir", the Marg Magazine, March 1955, pg 89

Pandit community holds this temple in highest regard. It is dedicated to *Ragnya Devi*.

Lovingly called as *Khair Bhawani*, Kashmiri Pandits call it “*Temple of Tulmula*”, “*Ksheer Bhawani*”, sometimes also ‘*Milk Goddess*’²⁷.

Kashmir from ancient times has remained a spiritual and sacred place for pleasing Gods and Goddesses. It is said that Sri Ram, the Hindu God, is said to have prayed to Goddess Ragnya Devi during his 14 year exile. When his exile was over, he ordered Hanuman to shift the Devi’s seat from Lanka. According to a variant, Sri Ram wanted to do this in order to deny Ravan, the demon King, the Goddess protection. Therefore, this would have happened in the last year of exile. Justice Shiva Nath Katju gives a third version; the Devi was worshiped by Ravan in Lanka and was brought here and installed in Tulmulla after Ravan’s defeat by Shri Ram Chanderji. In any case, Sri Hanuman carried out the orders²⁸. He uprooted the Goddess temple from Lanka and took it to a place called Shadipora. Later the mother Goddess visited one Pandit Raghunath Gadroo in a dream. She indicated that she wanted her temple to be shifted to Tulmula²⁹.

The Temple of Ksheer Bhawani is a historical temple. Before entering the main islet to have Darshan of the holy spring of Bhawani one comes across two important sites (one of Ziarat of *Mir Baba Haider* (a Muslim saint) and other is the Samadhi of *Shri Labhu Shah*, a saint who lived some 150 years ago in Kashmir). The small temple, made of white marble, is located in the middle of a spring (or Kund or Sarovera). Walls in an extended hexagon have been built around the spring. A tiny footbridge over the spring leads to the temple. This is the style that testifies that Kashmiri Pandit shrines of nineteenth and twentieth centuries. The vast courtyard around the temple is paved with devri, the most expensive stone in Kashmir. The temple that one witnesses today is

²⁷ Deewan, Perwaz, op cit, pg 503

²⁸ Wakhlu, Somnath, “op cit, pg 205

²⁹ Ibid

relatively recent. Maharaja Partap Singh built it in 1912. Maharaja Hari Singh made some additions³⁰. There are clear water streams near the temple and many chinara trees in and around the complex. Sacred fish are found in large number in these streams, in which devotees bathe and then place offering of flowers, rice, sugar, and milk³¹.

The water of the small reservoir that surrounds the temple comes from a sacred spring. It changes its color from time to time. This is considered miraculous and is attributed to power of the Goddess³². The color of the water is examined on a particular auspicious day every year. It is believed that the color indicates what the forthcoming year will bring for the people, which magically changes color, turning into black, when warning of disaster. Walter Lawrence noted, '*perhaps the most sacred place in the Kashmir is the spring of 'Khir Bhawani'*'³³.

The festival of Jeshtha Ashtami celebrated at the temple has a spiritual, refreshing and enlightening appeal in itself. It is celebrated on the 8th day of the first lunar fortnight of the month of Jeth (May-June). This is said to be the date on which Goddess Khir Bhawani or Ragnya Devi had first revealed herself³⁴. There is a large gathering of devotees in the evening. In their hands, the devotees hold lamps filled with ghee (butter) and incense sticks (dhup) as they chant their prayers. They light these lamps and sticks and trace circles in the air with both, in the ritual manner. Priests chant devotional hymns. The ringing of sacred bells heightens the mood. From 1989 onwards, Civil Secretariat Hindu Devotees Sanastha is performing Hawan on every Jeshtha Ashtami³⁵. Shukla Paksha Ashtami is the other auspicious day to visit the temple on every month of the year, when special prayers (hawns) are performed. This is the eighth day of the first fortnight of every lunar month. The Har Ashtami day, too, is an

³⁰ Deewan, Parwaz, op cit, pg 503-511

³¹ Ibid, pg 207

³² Jerath, Ashok, op cit, pg 247-248

³³ Wakhlu, Somnath, op cit, pg 205-210

³⁴ Deewan, Parwez, op cit

³⁵ Booklet issued by Civil Secretariat, Hindu Devotees Sanastha

auspicious time to visit this temple. On these Ashthamis, Hindus fast, bathe in the streams near Khir Bhawani, and pray at the temple inside. The most auspicious festival at temple is Navaratri. It is considered auspicious for Kashmiri Pandits to visit the temple of their guardian Goddess on all nine days. On the last (ninth) Navratri, an aarti (prayer) is held at the temple after which people break their fast. On the tenth (Dussehra) day, Ravan's effigy was once burnt.

The Temple of Kheer Bhawani has had a deep link with South India since ancient times. *Sri Parijnanashram Swamiji*, the Adi Guru of the *Kanara Saraswats* is believed to have migrated from Khir Bhawani to *Karla* more than a thousand year ago³⁶. To this day, during their annual festival, the Kanara Saraswats give the main Shiv Linga an Abhishek (an ointment) of five litres of fresh milk. This is later used to prepare '*Kheer*' (pudding) for the '*prasad*' offering. This is sometimes followed by an '*abhishek of teerth*' (pilgrimage) which is taken all the way from "Ksheer Bhawani" (Kashmir) to Karla. The Saraswats of *Saurashtra, Maharashtra, Gujrat, Karnataka and Kerala* believe that their ancestors had came from Kashmir. It is due to this fact that devotees from all parts of India particularly south throng this place in thousands during festival times.

3.6 SHARIKA DEVI SHRINE

The shrine is situated on the summits of Hari Parbat Hill at a height of 500 feet from the level of the city about 3 miles from first bridge³⁷. It is situated much higher than the other two shrines of Muslims and Sikhs. Cool, calm and scenic environ houses the shrine and makes visitors delighted.

The Sharika Devi shrine is also called as the *Shrine of Chakreshwari, Sharika Parbat, Sharika Bhagwatii, Pradyuman Peeth, Shakti Peeth, Shri*

³⁶ Keenan, Brigid, "Travels in Kashmir", Oxford University Press, Delhi-1989, pg 203

³⁷ Arora, R.C., op cit, pg 42

*Chakram, Siddapeeth, Tripur Sundari, Maha Tripursundari and Rajrajeshwari*³⁸.

The Goddess Sharika has many forms of Mahashakti. Jagdmaba Sharika Bhagwati is one of them. The mother Goddess Jagdamba means the 'Mother of the World'. It is the title of Goddess Durga in all her manifestations of which Sharika is one. Bhagwati means Goddess and Sharika is her personal name. 'Mahashakti' means the great energy or the great power. This divine energy assumes a human form in the shape of Goddess Durga and her various incarnations. In Kashmir, Sharikaji is also known as *Hari*, means the bird or *mynah*. Kashmiri Pandits believe that her home in Kashmir is at Hari Parbat in Srinagar. For them, she is the guardian Goddess of Srinagar city. She is also their Isht Devi (favorite Goddess). Goddess Shakira has eighteen arms (Asht-Dash-Bhuja). She thus combines in herself all nine incantations of Lord Shiva³⁹.

Sharika is the Sanskrit equivalent of 'Heer'. Inside the shrine is a large stone (a Shila). It represents Para Devi, the Goddess of the shrine. Some writers feel that this could be very stone that Goddess Sharika has dropped into lake. There is a holy rock (Shila) on which a mystic pattern has been etched. This is the Shri-Chaker (or Maha Shri Yantr). That is why she is called '*Chakreshwari*' and her shrine is sometimes called '*Shri Chakram*'. The Temple is the most revered place for Kashmiri Panditis to offer passionate prayers. There is also a tradition of going around the entire hill called the *Parikrama route*. The circumambulation would begin at the Ganishon (Ganesh) temple and end at Kathi Darwaza.

The shrine is colorfully lightened during the following days of the year. Har Ashtami or Har Athum is the Asthami (the 8th day) of the Krishnn Pakesh (dark fortnight) of the month of Phagun (Feb-March). Then there are three consecutive auspicious days during the Shukl Paksh (bright fortnight of the

³⁸ Deewan, Perwaz, op cit, pg 306

³⁹ ibid

month of Ashad (June-July), Har Satum (Saptami/the seventh day), Har Athum (Asthami) and Har Navum (Navmi/the ninth day). Har Navum (Ashad Navmi) is the birth anniversary of Goddess Sharika. According to a belief, thousand of years ago, it was on this day when a stone was dropped by Goddess (in the form of a bird) on the lake demon⁴⁰. A Kashmiri food specialty of boiled rice and lamb liver is distributed on this occasion called as '*Taher-Charvan*'. The other auspicious days are *Navroz* (the new year of the day of the Kashmiri Pandits), which occurs during the month of Magh (March-April) and the nine Navratra days (Nav-Durgah).

3.7 HARWAN

This Buddhist pilgrimage site is located at the bottom of Zabarwan hills towards the northern bank of Dal Lake, at a distance of 21 kms from Srinagar on the Shalimar road. The name of the village is phonetically derived from ancient Sanskrit word "*Shadarhadvana*" meaning '*the grove of six saints*'⁴¹. According to Rajtarangni, Harwan was the residence of Nagarjuns, the great Buddhist patriarch who is said to have been a contemporary of Kanishka (125 A.D.). The place was inhabited by Buddhists in the 3rd century A.D. A big monastery was raised here probably to commemorate some important function held at the place during Kaniska's time. It has also been established that the great Kushan ruler Kanishka had held the Fourth Buddhist Council here in the 1st century AD⁴². Religious importance of the pilgrimage site is further highlighted from the sculptures obtained during excavation at the site⁴³, like, Head of Buddha, Head of Buddha's attendant, Head of Buddhist monk, Head of the Bodhisattava, etc.

⁴⁰ ibid

⁴¹ Pamphlet of SPS museum, Srinagar, pg 4

⁴² Kak, R. C., "Ancient Monuments of Kashmir", Gulshan Publishers, Srinagar-1933, pg 50-51

⁴³ Pamphlet of SPS museum, Srinagar, pg 4

3.8 PARIHASAPORA

The Karewa of Parihaspora is situated at the distance of 25 kms from Srinagar on the Srinagar-Baramulla road. It was chosen by King Lalitaditya in 750 A.D. for the erection of new capital city. The site is a great Buddhist pilgrimage spot. At this site 3 Buddhist structures, a stupa, a monastery and a chaitya have been excavated⁴⁴. Excavations at the site have revealed some Buddhist sculptures dating back to 8th century A.D. Some of them are⁴⁵:

- Image of Buddha seated cross legged on a lotus pedestal in a trefoil nick.
- Image of standing Buddhista.
- Image of standing Yaksha.

Raja Vihara was also built by Lalitaditya at Parihaspura. It housed a colossal statue of Buddha besides other relics of gold and silver⁴⁶. Examination of the site reveals that the Rajavihara was a quadrangle of 26 cells around a square courtyard paved with stones. These cells were used by the monks⁴⁷.

3.9 PANDRENTHAN

Pantherathan is situated at a distance of 7 kms from Srinagar on the Srinagar-Jammu National Highway. The name of Pandrenthan is derived from the Sanskrit word "*Purandishthana*" meaning 'the old capital'. Ashoka founded this new capital city at Pandrenthan in 250 B.C.⁴⁸ A temple built by Meruvardhana, the Prime Minister of King Partha, who ruled Kashmir in the beginning of the 10th century A.D., has come to light at this place. The temple is a Madapa type and is surrounded by a beautiful spring⁴⁹. Particularly, the site

⁴⁴ Kak, R. C., op cit, pg 53, 148

⁴⁵ Pamphlet of SPS museum, Srinagar, pg 8-9

⁴⁶ Bakshi, S. R., "Kashmir Through Ages", Vol. I, History of People, Sarup and Sons, New Delhi, 1996, pg 149

⁴⁷ Ibid

⁴⁸ Pamphlet of SPS museum, Srinagar, pg 6-7

⁴⁹ ibid

is famous for its Buddhist sculptures dating back to 8th century⁵⁰ which came to light during excavations, and includes the following:

- Stone image of a standing Buddhiastiva holding lotus and rosary in his hands in Abhaya-mudra.
- Stone image of Buddha in Dhyana-Mudra.
- Stone image of three headed Shiva seated cross legged. Ganga in swimming pose over his head. Holding principal objects in his hands.
- Stone image of standing three headed Shiva in devbhanga pose. Four armed wearing snake of sacred thread and waist hand.
- Stone image of standing two armed Paravati, in tribhanghe pose, wearing necklace, breast hand, waist hand holding in her two hands is lotus, vessel. The miniature male attendant is on the left the image is slightly mutilated.

3.10 VIHARA OF SAURA

This pilgrimage spot of Buddhists is located at a distance of 9 kms from the main city. It is known for the life size stone sculptures of Buddha. The name of the town Soura can easily be attributed to Surasavihara, founded by King Surendra. Soura's the probable site of the Surasa vihara⁵¹. Some of the Buddhist religious sculptures collected from this site is datable to 8th and 9th century A.D., like, fragmentary terracotta head of Buddha, terracotta plaque depicting Buddha seated cross-legged and hand held in Gharama Chadramudra and Fragmentary Terracotta plaque depicting three stupas and Buddha seated cross legged attended by three standing Buddhists⁵².

⁵⁰ Jerath, Ashok, op cit, pg 250

⁵¹ Dutt, R. C., "Kings of Kashmira" Translation of Kalhana's, "Rajtarangini", Low Price Publications, Delhi-1990, pg 65

⁵² Pamphlet of SPS museum, Srinagar, pg 11-12

3.11 AWANTIPORA TEMPLES

This historical town of Awantipore is situated at a distance of 25 kms from Srinagar. The town was founded by King Avantiverman who reigned in Kashmir from 855 A.D. The place is known for two magnificent temples⁵³, first and the largest is the temple of Shiva and half a mile further up is the small but more ornate and better preserved temple of Avantiswamin (Vishnu)⁵⁴. 9th century sculptures of King Avantiverman and his consort, besides other sculptures are also present here, which includes⁵⁵, Stone image of Vishnu, Stone image of three headed Siva, Image of headless Vishnu, Image of four Armed Lakshmin etc.,

The temple is visited by almost all travelers and tourists who travel through this road and other tourists who trip Kashmir for visiting diverse tourist potential of the Paradise.

3.12 KHREW TEMPLE

The temple is situated atop a hillock in Khrew at a distance of 5 kms from Woyin and 22 kms from Srinagar. Nearly 200 steps take one to the temple. The temple deity is *Shola Bhagwati*, the Goddess of fire⁵⁶. There is a Sulphur Spring at the bottom of the hillock in which pilgrims bathe before climbing to the temple. The hillock is believed to have been a volcano. A fair is held at this temple called as "*Fire of Volcano*"⁵⁷. The temple is a source of employment to many locals, Muslims as well as Hindus, an excellent example of communal harmony.

⁵³ Jertah, Ashok, op cit, pg 247

⁵⁴ Keenan, Brigid, op cit, pg 213

⁵⁵ Pamphlet of SPS museum, Srinagar, pg 9-10

⁵⁶ Brown, Percy, "Indian Architecture", Apt Books, New Delhi-1944, Pg 191

⁵⁷ ibid

3.13 VISHNU PAD

It is situated at a height of more than 14,000 feet in Anantnag district, 14 miles from Aharbal fall. This is the only holy place connected with Lord Vishnu in Kashmir⁵⁸. It is believed that Lord Vishnu had placed his holy foot at this place where the present big lake is found. This is the reason that the lake is shaped as foot⁵⁹.

3.14 RAITHAN AND RAJAGIR

It is situated in the vicinity of Yecchgam and Yechkot, the guardian tribes of the fourth Buddhist Council records⁶⁰. The village of Raithan is at a distance of 12 kms from Srinagar. Many Buddhist relics are found in the area, including the famous Budoha panel.

3.15 DASTGIR SAHEB SHRINE

Located in Khaniyar locality of Srinagar, the shrine is situated on the left side of the Srinagar-Leh highway, 4 kms away from Lal Chowk towards North. The shrine belongs to *Hazrat Shah Sakhi Mohammad Dastgir* who came here from Baghdad in the reign of Aurangzeb. The shrine is particularly famous for three important reasons, first and foremost among them is that it bears the 'Signature of Hazrat Ali (RAH)', secondly for being an abode of the 'sacred hair of Hazrat Ghausul Azam, and last but not least, because of its being the holy place of Sayyed Jalaluddin Mushtaq⁶¹.

The shrine is one of the holiest places for devotees cutting across the caste and communal divide, as every year it attracts hundreds of devotees from different parts of the state. Popularly known as '*Ghausia Shrine*', is also unique

⁵⁸ Deewan, Parwez, op cit, pg 321

⁵⁹ Chitkara, M.G., "Kashmir Shaivism: Under Siege", A.P.H. Publishing Corporation New Delhi-2002, pg 126

⁶⁰ Bakshi, S. R., op cit, pg 151

⁶¹ Anwar, Khursheed, "Spatial Distribution of Muslim Shrines in Kashmir Valley", Geography of Jammu and Kashmir: Some Aspects, Ariana Publishing House, New Delhi-1985, pg 189

for its architectural design. The shrine holds a prominent place in the heart of devotees who keep coming here again and again to pay their obeisance. At this site a festival is held on the 11th of Rabi-u-Sani (4th lunar month)⁶². On this date and the following Friday, the holy relics are shown to public. Actually the festival starts from 1st of this month and lasts for full fortnight. On 11th of Rabi-u-Sani more than one lakh pilgrims attend the festival.

3.16 KHANQAH-E-MUALLA

The shrine related to Hazrat Mir Syed Ali Hamdani is situated in the middle of Zena Kadal and Fateh Kadal on the right bank of river Jhelum in the old city⁶³. The site is 4 km in the north of Lal Chowk. It is situated on the road side and hence one does not need to walk any longer. The Khanqah is famous by many names, as *Khanqah-e-Mualla*, *Shrine of Shah-e-Hamdan* or *Ziyaret-e-Mir Sayyed Ali Hamdani*.

The shrine-cum-mosque is named after the renowned Iraqi mystic, scholar, poet, theologian and author, Mir Syed Ali Hamdani, popularly known as '*Shah-e-Hamdan*' in the Valley. The saint visited the Valley three times in connection with the propagation of Islam. He succeeded in bringing about mass conversion and thus changing the whole socio-cultural picture of the Valley. The mosque enshrines besides other things, '*the Banner of the Prophet of Islam*' and a '*Wooden Pillar*' against which he usually reclined in his tent. Both these things were brought by Shah-i-Hamdan to Kashmir⁶⁴. These relics are kept in a repository fitted with glass panes, which has been installed at the outer gate of *Hijre Khas*, a small room which saint used for meditation. This room lies to the north-west corner of the mosque⁶⁵. Sultan Qutbuddin built

⁶² Khan, A. R., G. R. Gani, and S. A. Bhat, "Jammu and Kashmir and Ladakh (A Geographical Study)", Gulshan Publishers, Srinagar-2001, pg 205-206

⁶³ Wakhlu, Somnath, "op cit, pg 215

⁶⁴ Anwar, Khursheed, op cit, pg 187

⁶⁵ ibid

special room for Hazrat Mir Sayyed Ali Hamdani in the northern side of this place after seeking permission from his son Mir Mohammad Hamdani.

Sultan Sikender built the first building of Khanqah-e-Mualla in 1389 A.D. The *Quranic verses* and the *Auraad Fateha* were inscribed in the mosque of the shrine in *golden words*. Its arch is one of finest symbols of calligraphy in Kashmir⁶⁶. The Khanqah is a wooden structure whose chief aesthetic feature is its beautifully carved caves and hanging bells. The interiors are richly carved and painted, and the antique Chandelien give it an air of magnificence⁶⁷.

At Khanqah-e-Muala, a festival is organized every year on 6th Zilhij, the 12th lunar month, on anniversary of the great saint. Thousands of Kashmiris attend the festival in order to offer prayers, recite Holy Quran and get blessing of the saint. This festival lasts for six days i.e., from 1st to 6th Zilhaj⁶⁸. Besides, the Khanqah is visited frequently by thousands of devotees every day, without any bias on the basis of caste, creed, color or religion.

3.17 CHRAR-E-SHARIEF

Situated in a small town, 35 km to the south of Srinagar called 'Chrar'⁶⁹, at the height of 6400 feet, in the sprawling garden of 'Sangram Daar', who was among the favourite disciplines of Sheikh-ul-Aalm. It is a beautiful place away from the rough and tough city life. Cool and calm environs welcome pilgrims, refresh and enlighten them. The dargah is visited by hundreds and thousands of pilgrims.

Chrar-e-Sharief is the final resting place of *Sheikh Noor-ud-din Noorani*. The saint is popular by the name of '*Sheikh-ul-Aalm*' among the Muslims and Nund Rishi among the Hindus, also known as '*Shamsul Aarifeen Sheikh Noor-ud-din Noorani*'. The shrine is known as '*Chrar-e-Sharif*'. The

⁶⁶ Kapur, M. A., "op cit, pg 384

⁶⁷ ibid

⁶⁸ Information given by some Rishies at the Shrine

⁶⁹ Qadiri, Shafi Ahmad, "Kashmir Sufism", Gulshan Publishers, Srinagar-2002, pg 42

Dargah of Sheikh-ul-Aalm holds vital place in the hearts of devotees coming from various parts of the country. Sheikh Noor-ud-din(RAH) had widely traveled throughout Kashmir. The shrines of this great Sufi are found all over the Valley.

Sheikh Noor-ud-din was born in *Qaimoh*, a small village on Srinagar-Jammu National Highway, 22 miles to the south-east of Srinagar. Born in 1377 A.D., he was an illiterate person. But with his genius and piety, he wielded tremendous influence on all Kashmiris Hindus and Muslims alike. He was a pious soul and traveled throughout Kashmir to spread the message of peace and communal harmony. He mediated for 12 years inside a cave. Four centuries after his death, Afghan governor Alta Mohd. Khan issued coins in his name⁷⁰. No other saint perhaps in human history has ever had coins struck in his name. The great Rishi died at the age of 63 and at his death, the King of Kashmir, Zainul Abidin himself was the chief mourner at his funeral⁷¹.

The old shrine structure as well as Khanqah was the true example of the traditional shrine structures of Kashmir, based on *Kashmiri-Iranian architectural* pattern. The shrine along with Khanqah was gutted in a devastating fire in 1995, but given the devotion of people a new Dargah is being constructed by combining the traditional elements of Kashmiri architecture and modern craftsmanship. The new building of the shrine is very big and spacious and can accommodate thousands of people. It is built on modern lines but the design of the shrine has been kept unchanged.

The death anniversary of Nund Rishi which according to Kashmiri tradition falls in the month of *Poh* (December) is celebrated at many places. But the most important among these is at Chrar, the shrine to invoke the blessings of the saint. On the eve of the festival his wooden chappal, stick, etc

⁷⁰ Hussnain, Fida Mohd. Khan, "Sheikh Noor-ud-din Wali", Historic Kashmir, Gulshan Publishers, Srinagar, 2002, pg 103

⁷¹ Sufi, G.M.D., "Islamic Culture in Kashmir", Light and Life Publishers, 1979, pg 41-42

are displayed to pilgrims⁷². People of all religions without any discrimination visit this shrine.

3.18 SHAH ZAINUDDIN WALI SHRINE

Located at a distance of 74 km in the east of Srinagar at a height of 2110 meters, in a village called *Aishmuqam*, is the Ziyaret of *Zain-ud-din Wali*. The shrine falls on Anantnag-Pahalgam road. The site of the shrine catches a panoramic view of the village as well as its adjoining areas. The place that turned hatred into love and is said to have transformed even the hardcore criminals into philanthropists, is considered to be one of the most important Sufi land marks in the Kashmir Valley⁷³. The long flight of stairs from the village to the top of hills takes one to the final abode of Baba Zain-ud-din, who was one of the favourite disciplines of Aalmdar-e-Kashmir Sheikh Noor-ud-din Noorani.

The saint was a Sikh prince, before his conversion to Islam. He was belonging to the ruling family of Rajas of Kishtwar. Among the local inhabitants the legend is that after Zain-ud-din attained spiritual perfection his master Sheikh Noor-ud-din advised him to migrate from Sopore to the cave of Aishmuqam. On his arrival, the saint found the entrance to the cave blocked by snakes and reptiles. He carried with him a *club*, which he had received from his master. He placed the club on the ground and it soon turned into a dreadful cobra, the snakes in the cave got awestricken and vacated the cave after they surrendered to the saint. These are said to have fled to *Puhurpujan*, at some distance towards the east of Aishmuqam. Legend says that in that area snakes and cobras are non-poisonous because of the miracle performed by the saint. Not only are they non-poisonous but so humble that if ones feet gets smothered

⁷² Anwar, Khursheed, op cit, pg 193

⁷³ Tahier, Mohammed, "Sufism, Evolution and Practices", Anmol Publishers, New Delhi-1998, pg 10-13

with milk, the snakes being fond of milk, they would lick the feet but would never bite⁷⁴.

Baba Zain-ud-din was the second but the dearest Khalifa of Aalmdar-e-Kashmir and the style of his shrine especially the outer façade is similar to the shrine of Dastgir Sahib in Srinagar, and has a style that matches the one of Baba Rishi near Gulmarg. The Pinjkari of this shrine is worth surveillance. The grave of Baba Zain-ud-din is in a cave. Such is the devotion of the people that they virtually crawl inside the cave and find immense solace sitting besides Zain-ud-din Wali's grave.

Annual *urs mela* is celebrated here on 13th of Baisakhi corresponding to 25th of April every year. The fair is lighted by making fire of *Gale wood* in the night which is called as '*Phiroo*'. The custom of making fire by *Phiroo* is connected with this shrine only. The unique '*Zool*' festival is celebrated to celebrate the end of winter season and beginning of sowing season. The relics enshrined in the shrine are displayed to public, *staff of Moses*, *turban of Zain-ud-din Wali*, etc, on the festive occasions as well as on other important religious days⁷⁵.

3.19 BABA RISHI SHRINE

Situated 45 km towards north of Srinagar, at an elevation of 7000 feet above sea level, 1000 feet less than that of Gulmarg. The shrine is situated in cool and healthy grassy slopes surrounded by forests, in the village Ranbua about 7 kms for Gulmarg.

Baba Rishi is the popular name of *Baba Payam-ud-Din*, a prominent disciple of Sheikh Zain-ud-din Wali of Aishmuqam. Rishi Sahab is reported to have belonged to a rich family, and suddenly left all worthy relations and turned into a Saint. Baba Reshi was born in Zahand Village of Largan Derbal,

⁷⁴ Anwar, Khursheed, op cit, pg 192

⁷⁵ As revealed by the Rishis at the shrine

but on the instruction of his master he came to settle in Ramboh village in the last phase of his life and became an ascetic and lived here till his demise⁷⁶. A number of huts and buildings have been constructed in premises of the shrine, in order to accommodate the multitude of pilgrims, who are provided free board and lodge there.

The walnut wood planed Shrine of Baba Payam-u-din Rishi, also popularly known as Baba Rishi, is not only unique for its architectural design, but also for its amazingly beautiful location that is surrounded with picturesque Gulmarg hills. Often the cluster of floating clouds percolating from the top of the hills hovering over the shrine makes the visit to this place an unforgettable experience. During winter months when almost everything freezes in and around Gulmarg, the shrine gets wrapped in thick white sheet of snow and makes it look even more fascinating. But it is not the beauty alone that attracts thousands of pilgrims to this shrine, but its their belief and faith which brings them here every year.

The saint died in 1475 A.D. and his death anniversary falls in *Poh* (December)⁷⁷. The festival is attended, not only by Muslims, but also by a large number of Hindus, who usually visit the shrine to take a vow to dedicate some object or objects if their prayers are granted. Baba Reshi was a symbol of good will and communal harmony, and therefore there is nothing surprising that this shrine attracts hundreds of thousands of devotees from all casts and beliefs. The shrine is particularly famous for a big fire place, which is said to have been made by Baba Rishi himself. It is a common belief among the devotees that who so ever puts mud plaster on this fire place, the blessings of Baba Reshi ensures that his wishes are granted.

⁷⁶ Rafiqi, Abdul Qaiyum, "Sufism in Kashmir", Bharatiya Publishing House, Varanasi, 2001, pg 159-174

⁷⁷ *ibid*

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3.20 GURDWARA PATSHAHI PAHILI

It is located in the same compound of the Mattan Temple complex, in front of the Holy Springs. From the religious sources, it has been found that *Guru Nanak Devji* during his 4 religious tours, once traveled through Kashmir (during his third tour), stopped at various places but rested for a long time at *Mattan*⁷⁸ for religious discussions with a Hindu priest, namely *Pandit Brahmadas*. The 'Goshtee' meaning 'religious conversation' in Sikhism lasted for 13 days. *Guru Nanak Devji* donated his hand written *Guru Granth Sahib* and six *Shastars* (swords) to the religious spot⁷⁹, which later was converted into a big Gurdwara known as "*Gurdwara Patshahi Pahili*".

It is the most visited Gurdwara among the Gurdwaras of *Guru Nanak Dev* of Kashmir Division. Fine Gurdwaras are built at all the resting places of *Guru Nanak Devji*, which include, Gurdwara each at Hariparbat, Shankaracharya, Awantipora, Bijbehara, Anantnag, Pahalgam, and Amarnath⁸⁰.

Three festivals are held at *Gurdwara Patshahi Pahili* every year, the festival of *Baisakhi* which usually falls on 13th April, birth anniversaries of *Guru Nanak Devji* and *Guru Hargobind Sahib*⁸¹. These festivals are celebrated according to the Nanak Shahi Calendar. Besides these festivals, people visit the Gurdwara on other days as well and they are revealed darshan of the sacred things without any restriction.

Muslim Shrine of *Baba Bamuddin* is located a bit distance away from these two revered spots on Pahalgam road. People visit this sanctified spot frequently, particularly, people visiting Pahalgam, first stop at this place to take blessings of the saint and then proceed towards their destination.

⁷⁸ Court, Henry, "History of Sikhs, Translation of the Sikhan de raj di Vithiya", Offset Master Printers Delhi-1970, pg1-11

⁷⁹ As revealed by Granthi of the Gurdwara during an Interview

⁸⁰ Court, Henry, op cit

⁸¹ ibid

3.21 BABA SHAKOOR-UD-DIN SHRINE

The shrine of Baba Shakoor-ud-din is located in the village of *Watlab*, in Baramulla district, some 55 kms away from summer capital.

Shaniaz Naqshbandi also called as *Baba Shakoor-ud-din*, was a poet and a scholar of high repute. He authored some Persian books among them '*Chainama*' and '*Dewan-e-Niyaz*' are worth mention. He died in Kabul and was buried in its royal graveyard.

The shrine which exists today has the tomb of his father *Abdu Rahim Naqshbandi* which is known by Kashmiris as *Khoja Sahib*⁸². The shrine is in possession of '*the Sacred Hair of Prophet Mohammad (SAW)*'. The other sacred thing in its possession include, the Hair of Hazrat Abu Bakare Siddique; the first Caliph, the attire of Hazrat Imam-e-Azam, the Head Gear of Hazrat Sheikh Abdul Qadir Jeelani, the Stick of Imam Musa Raza and few parts of the Holy Quran which were written by Hazrat Usman Ghani on the skin of deer in his own hand⁸³. It is mentioned in history that Hazrat Usman Ghani was reciting the same Quran before his martyrdom. It is for this reason that it bears certain blots of blood. Some of the parts of this holy Quran are preserved in the museum of Istanbul (Turkey) and Tashqand (Uzbekistan)⁸⁴. The two and half parts of the Quran were gifted to the Naqshbandi family by the Mughals.

3.22 SHRINE OF SYED HASSAN MANTAQI

This attractive and holy shrine is located in the historical and archeologically important town of Awantipore, which reminds us of the famous King Avantiwarman⁸⁵. The shrine is situated on the National Highway, a little

⁸² Moorcorft, William, "Travels in Himalayan Provinces of Hindustan and Punjab, in Ladakh and Kashmir, in Peshwar, Kabul, Kundaz and Bokhara, Patiala, Language Department, 1970, Part-III, pg 439

⁸³ Deewan, Perwaz, op cit, pg 346

⁸⁴ ibid

⁸⁵ Jerath, Ashok, op cit, pg 247

bit distance away from the main market, nearly 28 kms from the Summer Capital.

Syed Hassan Mantaqi was a kind and generous person. The shrine of Syed Hassan Mantaqi is the most salaried shrine among the shrines situated on the main road of National Highway in Kashmir. Almost every vehicle moves forward from this place after donating at this shrine, doesn't matter whether the vehicle belongs to Muslim, Hindu, Sikh, Christian or to person of any other belief. Donating at this shrine is considered a security certificate for traveling on that highway. It is only because of the popularity and the hallowed character of this shrine, that every individual pays his respects here. A festival is also held at the shrine on the anniversary of this great saint, on which people from far and off visit here.

3.23 PINJOORA ASAR SHARIEF

The shrine is situated at a distance of 12 km from Pulwama town in the direction of Shopian. The shrine is most venerable Muslim shrine of the district because *it houses the Holy Relic of Prophet Mohammad (PBUH)* which is displayed on special occasions. *Pinjora Asar Sharief is the only shrine in entire South-Asia which houses the relics (Hair) of three venerable figures of Islam, Prophet Mohammad (PBUH), Hazrat Abu Bakar Siddiq and Dastgir Sahib⁸⁶.* Nearby the shrine is a pond in rectangular shape, the water of which is considered sacred and is used by pilgrims for purifying and healing purpose.

3.24 GURDWARA CHATTI PADSHAHI

Chattipadshi is located close to the shrines of Makhdoom Sahib and Sharika Devi, on the foot hills of Hari Parbat fort, on its southern gate. It is very much accessible for visiting. Situated at a distance of 3 km from the main

⁸⁶ Keenan, Brigid, op cit, pg 211

city, it falls on the road which leads to Hari Parbat Fort. One of its gates also opens to the road, which leads to Hazratbal.

Chattipadshi is one of the most important Sikh Gurudwaras in Kashmir. *Guru Hargobindji, the sixth Guru visited this place in 1620*⁸⁷. Main reason of the visit of Guru Hargobindji, the sixth Guru (Chhatta Padshah), was his visit to the place at which Gurdwara Chatti Padshahi has been built to give darshan to the old women⁸⁸. On his way back to Punjab, he also rested at some places in Kashmir, at which beautiful and massive Gurudwaras have been built, like, Gurdwara Thana Sahib in Baramulla, Gurudwara Parampila in Uri, etc. But according to Granthi of Gurdwara Chatti Padshi, Guru also rested at two more places in Baramulla which includes, Singhpura and Kalmpura⁸⁹.

The old structure of the Gurdwara Chattipadshi has been replaced by a new modern architectural wonder. The Gurdwara has been constructed on the modern lines. It is a concrete structure, which is very much spacious and houses the tomb of the old woman and is also the House of the sacred Adi Granth Sahib written by the Sixth Guru himself. The main hall of the Gurdwara has a room where the Guru was presented a white cloak, woven by the Pandit woman, who while weaving the clock has lost her eye sight. The room is on the left side while entering the main hall. The Guru shot an arrow into the ground and water gushed out. He took the water and sprinkled it on her eyes. Her eye sight was miraculously restored. A well has been formed at the sight from where water gushed out of the ground, it is considered holy⁹⁰.

Although devotees pay their respects at the regular intervals of time but the heavy rush of pilgrims visit this sacred place on the annual celebrations in the form of fairs and birth anniversaries of Guru Nanak Devji and Guru Hargobindji, on 28th November and 11th June, respectively⁹¹.

⁸⁷ Court, Henry, op cit, pg 24-26

⁸⁸ ibid

⁸⁹ Sharma, Dewan Chand, "Kashmir under the Sikhs", Seema Publishers, Delhi-1983, pg 54

⁹⁰ Court, Henry, op cit

⁹¹ Information given by Granthee of the Gurdwara

As the Gurdwara is located in Muslim locality scenes of secular brotherhood can be seen when a Muslim guides his Sikh brother about the different things at Gurdwara. As the Muslim and Hindu religious spots are also closer to it, most of the devotees visiting them also pay their respects at the Gurdwara. It is a multi-religion spot witnessing the coming together of all religions.

3.25 HAZRATBAL SHRINE (THE WHITE MOSQUE)

The shrine cum mosque is situated at an attitude of 5250 feet on the western bank of world famous Dal Lake. Hazratbal has the geometrical position of $34^{\circ} 5' N$ and $74^{\circ} 5' E$ ⁹². Location of this Shrine is an ideal place for catching the most panoramic view of the Dal Lake. Hazratbal is a pristine white marble edifice casting its reflection in waters of the lake.

The shrine is known by many names including, *Assar-e-Sharief*, *Madinat-us-Sani*, *Darhgah Sharief* and *Dargah*. History of the Holy Hair present inside the mosque goes like this; *Imam Hussein son of Hazrat Fatima and nephew of Prophet Mohammad (PBUH) was bequeathed some relies of the Holy Prophet (PBUH), mostly hair from the beard*. One of these relies was passed down the generation to his descendent, Syed Abdullah of Mecca⁹³. On account of some litigation that Abdullah was involved in, he was stripped of his citizenship by the ruler of that time. So in 1634 A.D., he left Mecca and emigrated to Bijapur. The Mughal King, Shah Jahan, received him cordially and as mark of respect allotted him a Jageer at Bijapur. Later on his death, his son, Syed Hamid favoured Dara Shikhon and the Jageer was confiscated⁹⁴. When Aurangzeb became the Mughal emperor, he forfeited his estate, evicting Hamid from it. Hamid went to Delhi to get the state restored. There he met *Khawja Noor-ur-din*, a wealthy philanthropist from Srinagar⁹⁵. Because of

⁹² Anwar, Khursheed, op cit, pg 195

⁹³ Deewan, Parwez, op cit, pg 461-467

⁹⁴ ibid

⁹⁵ Khan, G. H., "The Kashmiri Muslman", Gulshan Publications, Srinagr-1973, pg 122

some help or money which Khwaja gave to Syed, the relic passed on to Khwaja⁹⁶. Khwaja thus became the first resident of Kashmir to receive a relic of the Prophet of Islam (PBUH)⁹⁷. So he set on journey to Kashmir, via Lahore. The Syed sent his attendant Khwaja Maidanish, who had been the guardian of the holy relic, along with Khwaja Noor-ud-din. It was when Noor-ud-din reached Lahore that Aurangzeb got to know that the Khwaja had obtained the holy relic. He sent soldiers to force Khwaja Noor-ud-din to give up the holy relic. *The emperor then sent the relic to Ajmer to be kept in the Shrine of Khwaja Moin-ud-din Chishti*⁹⁸. The loss of relic shocked Khwaja to death. Mean while, it is said, Aurangzeb had a visitation in a dream in which he was reprimanded for having obtained the Holy Relic by force⁹⁹. So on the ninth day of confiscating it, Aurangzeb sent his personnel for tracing out the Khwaja and returned the Holy Relic. On learning of Khwaja Noor-ud-din's death, Aurangzeb arranged to get the Relic and Khwaja's coffin to be sent to Srinagar. On 10th March, 1700, the Relic and the coffin traveled to Srinagar via Shopian and *reached the city's haft chinar area on the 5th April, 1700*. On the orders of the Mughal governor of Kashmir, Fazil Khan, the Holy Relic was kept in the Naqsh Band Sahib Shrine of Downtown Srinagar¹⁰⁰. But the crowds that came to see the holy relic were so large that a more commodious home had to be found. The choice fell on the lake side orchids (bagh) of the Mughal Nobel Sadiq/Sher Khan, who donated his huge masion located amidst the orchards to house the Holy Relic. Khwaja Noor-ud-Din was buried in the Holy Relic's new shrine, which was now given the name "*Hazratbal*".

Hazratbal is housed in one of the most impressive post-war mosques anywhere in the world, a modern, Indo-Islamic building. It was the first shrine of importance in all Kashmir built in modern, pan-Indian style. Hardly any shrine or mosque built in Kashmir after that has been in the traditional Indian-

⁹⁶ Fazili, Manzoor, op cit, pg 163

⁹⁷ Sharma, Deewan Chand, op cit, pg 83

⁹⁸ Deewan, Parwez, op cit

⁹⁹ Ibid, pg 173

¹⁰⁰ Fazili, Manzoor, op cit, pg 167

Kashmiri style. Hazratbal is made of pure marble, giving a very soothing and calm look and adding an extra edge to its beautiful surroundings. It can house more than 20,000 people at a time. *The construction of the present marble structure was started by the Muslim Aqaf Trust headed by Sheikh Mohammad Abdullah in 1968 and completed in 1979.* It is the only mosque to have a domed roof mosque in Srinagar, the others are having distinct pagoda like roofs¹⁰¹.

The Holy Relic has been deposited in a casket and is displayed on several important occasions every year. Hindu, Muslim, Sikhs, infact, Kashmiri of any religion, of both sexes, and of all ranks and ages, are there for the purpose of seeing and being seen, praying for their wishes and getting their wishes fulfilled. Holy Relic is displayed on ten (10) occasions in a year¹⁰²:

1. *Id-Miladun Nabi* (Birth day of Prophet Mohammad (PBUH)) 3 days
12 and 13 Rabiul Awal and following Friday
2. *Meraj*, 27th and 28th Rajab and the following Friday 3 days
3. *Anniversaries of the four caliphs of the Prophet* (PBUH) 4 days

Each festival is attended by more than half a million people from all over the Valley. Thousands of stalls are put up by the business community of Srinagar and outsiders, and business to the tune of millions of rupees takes place on these festivals. These festivals also provide a plat form to the handicraft artists and other artisans to exhibit their art before big congregation. It is the ultimate place for shopping of local brands.

Kashmir from the ancient times has remained a situate for religious meet. It has remained as a place of multi-religious destination and is famous for its secular character. In Kashmir, mostly, a Muslim shrine exists near a Hindu shrine and vice versa, as well as most of the shrines and temples have near by religious places of other religions, like, Sikhism, Buddhism, etc. *The ancient*

¹⁰¹ Deewan, Parwez, op cit

¹⁰² Source: Sign Board inside Hazratbal

chronicle feed the idea that even at Sudrabal near Hazratbal ancient Hindu religious place existed. In ancient legend related by Kalhana represented the spring at Sudrabal as an avtara of the Sodara Nagar worshipped originally near the scared site of Bhutesvara below Mound Harmukhata. The same has been written by the English writer Stein¹⁰³.

Other shrines in Kashmir that possess relics of Holy Prophet (PBUH) are shrines of *Kaabamarg, Khirram Sirhama and Seer (all in Anantnag), Pinjoora Aasar Sharief (Pulwama) and Jenab Sahib Soura (Srinagar)*¹⁰⁴.

3.26 MUKHDOOM SAHIB SHRINE

The shrine of Mukhdoom sahib is situated on the south-east of Hari Parbat hill in Srinagar¹⁰⁵, 1000 feet higher than the surrounding land. It catches a panoramic view of the Srinagar city and is visible from most places of the city. The shrine is known by various names as *Mukhdoom Sahib, Sultan-ul-Aarefeen, Sultan Sahib, and Badshah*.

Here lies entombed *Hazart Sheikh Mukhdoom*, one of the leading mystics of Kashmir who wielded powerful influence on the people of Kashmir. Besides his tomb, the body of *Dawood Khaki*, a chief disciple of the saint and once the chief justice of Kashmir is also entombed in the shrine¹⁰⁶. Hazart Mukhdoom and his disciple have converted a large number of people to Islam. The spot of the shrine formed the site, where he used to mediate in seclusion. Later on Nawab Inayatullah Khan, the then Governor of Kashmir, built a mausoleum on the lands of the saint in 1713 A.D¹⁰⁷.

The Jahangir mosque, Salar Baig Mosque, Zahir Mosque, Sarai Khas Mosque and a pond also exists here. On the left side of the shrine, there is

¹⁰³ Fazili, Manzoor, op cit, pg 74-175

¹⁰⁴ Vigne, G. T., op. cit., Vol. II, pg 92

¹⁰⁵ Arora, R.C., op cit, pg 41

¹⁰⁶ Deewan, Parwez, op cit, pg 250-251

¹⁰⁷ ibid

Kastoor Pind, which is in a way an open air worshipping place. The Hazartbal shrine is clearly visible from here.

Makhdoom Sahib Shrine is very important in the history of political, social, religious and cultural history of Kashmir. The devotion of the Kashmiri Muslim for the shrine can be guessed from the fact that whenever there is drought or floods, the people put water in the pond by bringing it in pitches and this way according to belief, they succeed in averting natural disaster in the city.

Two festivals are held at the shrine. One at the anniversary of Baba Dawood Khaki on 3 Safar for one day, another on anniversary of Mukhdoom Sahib on 11 Safar for 13 days upto 24 Safar¹⁰⁸. Both the festivals are celebrated with great respect and honour. But the arrangements are more varied on the anniversary of Mukhdoom Sahib, as it being a lengthy festival were people from all corners of the country rush towards the shrine.

The shrine of Makhdoom Sahib is a spot of secular brotherhood where people from every cast and religion without any distinction pay their respect to the shrine. The pilgrims visiting either the temple of Sharika Devi or Gurdwara Chattipadhi, consider it their duty to visit this shrine and offer their nazrana. Some of the famous Khanqahs of the Sultanate period of Kashmir are given in table 3.2.

¹⁰⁸ As told by Rishies at the shrine

Table 3.2

FAMOUS KHANQAHS OF THE SULTANATE PERIOD

NAME OF THE KHANQAH	SILSILA	LOCATION
Khanqah-I-Sayyid Sharaf al-Din Bulbul Shah	Shrawardi	Bulbul Lankar, Srinagar.
Khanqah-I-Sayyid Hussain Simnani	Kubravi	Kulgam
Khanqah-I-Mualla	Kubravi	Srinagar
Khanqah-I-Ala	Kubravi	Tral
Khanqah-I-Wala	Kubravi	Wachhi, Pargana, Shawura
Khanqah-I-Bijbehara	Kubravi	Bijbehara
Khanqah-I-Sopor	Kubravi	Sopor
Khanqah-I-Drugian	Kubravi	Srinagar
Khanqah-I-Sayyid Barkhurdar	Kubravi	Dana Mazar, Srinagar
Khanqah-I-Shaikh-ul-Aalm	Rishi	Chrar-i-Sharif
Khanqah-I- Kubravi	Kubravi	Mattan
Khanqah-I- Faiz Panah	Naqashbandi	Asham, Sonawari
Khanqah-I- Sayyid Muhammad Madani	Kubravi	Srinagar
Khanqah-I-Jalal al-Din Thakur	Kubravi	Gojwara, Srinagar
Khanqah-I-Malik ahmad Yetu	Kubravi	Srinagar
Khanqah-I-Shamas Chak	Kubravi	Srinagar
Khanqah-I-Baba Ismail	Kubravi	Srinagar
Khanqah-I-Zadibal	Nurbakshi	Srinagar
Khanqah-I-Sayyid Ahmad Kirmani	Shrawardi	Narwar, Srinagar

Source: Wani, Mohd Ashraf's, "Islam in Kashmir", Oriental Publishing House, Srinagar, 2004

3.27 IMAMBARA BADGAM

It is situated in an ideal situate of Badgam, which is a district headquarter. Badgam is located at a distance of 15 kms from the Srinagar. The Imambara is located within the heart of the Badgam town. *Badgam is a foremost place for Shi'ate Muslims of the Valley.* The building of the Imambara was originally constructed in 1857 under the supervision of Aga Syed Mohammad, on the place where famous Shi'ate religious leader Aga Syed Mehdi used to offer prayers¹⁰⁹. Inside of the building was designed by Asgar Ali of Mirgund, Badgam. The present octagonal Imambara has five main entrances each of 12 feet width¹¹⁰. One of the entrances is reserved for the women. Indo-Iranian piece of architecture, the Imambara commands great reverence in Shia community of the Valley because the place is attached with their foremost religious leader Aga Syed Mehdi. Apart from its religious significance, it is equally important as a piece of monumental value due to its old and unique architecture. Major as well as minor festivals of Shia community are celebrated here. Being a district headquarters, it is well connected with the summer capital and other parts of Kashmir.

3.28 VIVEKANANDA KENDRA NAGDANDI ACHABAL

Situated at a distance of about 10 kms from Anantnag, 3 kms from Achabal, in the beautiful environs, is a splendid place called *Nagdandi*. Away from the heavy rush and crowd, it's cool and calm atmosphere, takes one close to himself as well as to nature.

Sri Ramakrishna Maha Sammelan managed by Vivekananda Rock Memorial Committee Kanyakumari, is situated at Nagdandi. A saint *Ashokananda Maharaj* came here in the year 1934-38 and worshipped at this place for years altogether. His *Samadhi* is inside the ashram. This Hindu

¹⁰⁹ Hussnain, Fida Mohd Khan, "Cultural Heritage of Kashmir", Historic Kashmir, Gulshan Publishers-Srinagar, 2002, pg 56

¹¹⁰ *ibid*

pilgrimage spot is also revered because of *an ancient spring and few idols of ancient times. The pilgrimage spot also has a library, and a yoga centre*¹¹¹. Recently, *Newton's Memorial Science centre has also been installed in the campus*. It is a major attraction in the area for tourists and pilgrims. *The Kendra has its headquarters in Kanyakumari*¹¹². It is engaged in various religious, social and environmental activities. Every day, there is a heavy rush of devotees as well as needy visiting this place. Annual festival is held on the day Chhari Mubarak (linked with Amarnath yatra) reaches here.

3.29 THE CAVE TEMPLE OF LORD SHIVA

The Valley of Kashmir is an abode of Lord Shiva. The Lord has made this part of the earth very sacred and special due to his presence and meditation for hundreds of years. His presence can be felt here and his specimens signify the same. Recently, in August 2001, a Cave Temple dedicated to Lord Shiva has been found by nomadic Bakerwals, Ghulam Qadir and his son-in-law¹¹³. It is situated in cool and calm environment of a beautiful valley near Holy Cave of Shri Amarnathji at an altitude of around 12,500 feet.

The cave-temple is located just above the treeline. It is positioned in a rocky portion of a medium sized meadow that is now being called Shiv Marg. It is a natural cave, consisting of atleast three caves within the main cave. The first cave is quite shallow. It has a whitish stone idol, a bust of Lord Shiva, which is a little more than a foot high. Certain things quite visible from the main idol are, Shivji's top-knot, the cobra (*Nag Devata*) coiled around his neck and a hump on his other shoulder, and some of the deities' facial features are also visible. *There are more than a dozen Shiv Lingas near this idol; the oval tops of most of them had been sliced off quite neatly; only one Shivling in the first cave is fully intact*. It is protected from the winds by another whitish idol,

¹¹¹ ibid

¹¹² As told by the Incharge shrine complex

¹¹³ Deewan, Perwaz, op cit, pg 440-446

the features of which have been blurred even more. All these idols and lingums have been carved out of a natural, raised platform, around five or six feet higher than the ground platform. All of these idols are fixed to the ground below. To the left of first cave is a third, dark cave, it is extremely deep, water trickles through this cave. If one runs his hands along its ceiling it gets filled with a whitish, *lime like paste*. A perennial spring, namely, *Amrit Kund* is some 250 metres from the cave temple. This Kund (Tank) has a tiny outlet in the front. This is typical of all Yonis on which a lingam is placed in Shiv temples¹¹⁴.

The Cave Temple is accessible nine months of a year. It falls on the Pahalgam-Chandanwari road before Chandanwari, at a short distance from this road. *The distance varies according to the route chosen among the three possible routes to the cave temple*. One route is from the ‘camping site’ just before Chandanwari, a distance of 4.5 or 5 kms upto the Cave Temple. Second route is from the bridge just before the shops at Chandanwari, around 5 kms long. Third route is from Kud (or Kurah) Pathri and is the longest route to the Cave Temple, its length being 6 or 7 kms. Government has ordered construction of a “*Pony Track*” from Chandanwari road to the Cave Temple some 4 years back but still the track is on documents¹¹⁵.

3.30 SACRED SPRINGS OF THE VALLEY

In the language of Kashmir, the word for ‘a spring’ is ‘*Naag*’, and Nagas are considered to be the earliest inhabitants of the Valley. In a sense, this is borne out by geology since that the Valley was once “*a vast span of water, similar to a huge dam, walled in by high mountains*”¹¹⁶. The Nilamata Purana records how the Valley was elevated out of water and left under the care of

¹¹⁴ Most of the information regarding this newly explored cave have been taken from Perwaz Deewan’s book “Kashmir” as well as Individual observation of the researcher at the spot

¹¹⁵ As revealed by officials at Tourism Department, Srinagar, and present status checked by the Scholar at the site

¹¹⁶ Farid, Syed Ajaz, op cit, pg 13

Nagas, of whom Nila, the son of Kashyapa, was the chief. Kashmir is named after Kashyapa¹¹⁷. "*The term 'Naag' stands for spring; 'Chesma,' and 'Negin' for small springs*". An auspicious and famous river of Kashmir, the Vitasta (Jhelum) originates from a spring near Verinag¹¹⁸ and is responsible for water supply to most parts of the Valley. The religious significance of the river is established by Nilamata Purana, myth of the Indigo Goddess, when it records the entire land of Kashmir as the material manifestation of Uma and describes her as the divine form of the Vitasta¹¹⁹. Springs though are found in other parts of world also but the ones in Kashmir are the reason of miracles and individual need of some spiritual personalities. Hence, are kept at high religious order.

. People take the water of these springs to their homes for the ailing and healthy because they believe in its healing power. There are enormous number of springs found all over the Valley. A sample specimen of these sacred springs is underlined below.

3.31 NAGBAL

It is situated in east corner of Anantnag town, at a distance of 60 kms from the summer capital. Located in the cool environ under the shade of chinnars, at the base of a mountain, the entire complex is properly known as *Nagbal* and is a famous Hindu religious center in Anantnag. The spring rises beautifully from the foot of a small hill-lock and is *dedicated to the worship of Ananta or Vishno*¹²⁰. By the left side of the holy spring, a small temple had been constructed in the times of Maharaja Ranbir Singh, the second Dogra ruler of Kashmir. A Gurdwara has also been built in the same complex of Nagbal.

¹¹⁷ Hussnain, F. M, "Hindu Kashmir". Light and Life Publishers, Jammu-1997, pg 8-9

¹¹⁸ Bhat, A. R., "Human Resource and Socio-economic Development in Kashmir Valley", Dilpreet Publishing House, New Delhi, pg 193

¹¹⁹ *ibid*

¹²⁰ Chitkara, M.G., "Kashmir Shaivism: Under Siege", A.P.H. Publishing Corporation New Delhi-2002. pg 137

3.32 VETHA - VATUR (VETASTHA)

Vetha-Vatur, also called Vitastatru, is a pilgrimage spot located at about 2 kms to the west of Verinag Spring, which is 26 kms from Anantnag. It is the fountain head of Vitasta river. Every year, the pilgrimage to this holy place is usually held on 13th day of the dark half of the Bhadra month (August-September)¹²¹ which is attended by big horde of devotees. Vetha-Vatur can be approached through the link road, which turns off, from the Jammu-Srinagar National Highway at Lower Munda.

3.33 SUT HARAN

Sut Haran is situated near the famous meadow of Tosamaidan in the midst of thick forest. *The legend has it that during his 14 year exile (Vanvas) Ram Chander passed through these woods and stayed here along with Lakshman and Sita. It is said that Sita would bath in the spring which consequently got its name from her as 'Sita Haran'*¹²². The name got later changed to 'Sut Haran'. Close to the spring is a rock which, according to the legend, was used by Sita to sit on. The spring is also said to be the origin of a small lake, 'Tosamaidan'. The water of the spring is very sweet. It is very sacred spring so far as Hindu religion is called, although, it is respected by Muslims and Sikhs as well, they also believe in its spiritual character.

3.34 PUSHKAR NAG

The spring owes its name to the village of its origin, *Poshker*. The spring finds a mention in the chronicle, Neelamat Purana, according to which a devotee was spiritually as much benefited by taking a dip in the spring as by a night-long recitation of the Vedas¹²³. It is located in east of Poshker village between Khag and Ferozpora. Kashmiri Pandits offer here special prayers

¹²¹ Bhat, A. R., op cit, pg 103

¹²² Chatterji, J.C., op cit, pg 175

¹²³ Ibid, pg 185

known as *Diavai Paath* and the devotees take a dip in the spring during the month of Sawan.

3.35 SHIV NAG

Shivnag is equally holy for Hindus and Muslims. This spring, located in *Trehgam*, is a symbol of Hindu Muslim unity. *Muslim Ziarats of Syed Ibraheem Bukhari and Mir Kherarullah, Jamia Masjid and a Shiv Temple stand on the same bank of the spring*¹²⁴.

The order of presentation of the above mentioned pilgrimage sites (except some caves and springs) not only highlights their religious importance but also throws light on the architectural construction done during different periods of history. It also gives an idea about the patronage given by different rulers for the propagation of religion. The above mentioned pilgrimage spots are the sample specimen of the vast treasure of Pilgrimage Tourism Potential of the Valley. As pilgrimage tourism of the Valley is the garden full of different colors and charm of Pilgrimage tourism sites, it is not possible to efficiently highlight and explore all this treasure in one study. It needs an individual approach on different pilgrimage tourism interests of the Valley.

The study has drawn attention to different colours of the garland of pilgrimage tourism of Kashmir, for example, various Hindu pilgrimage spots, like, Shankaracharya Temple, Sharika Devi Shrine, Kheer Bhawani Temple, Awantipore Temple, Khrew Temple, Vishnu Pad, Cave Temple of Lord Shiva and Vivekananda Kendra Memorial. Sacred Springs, like, Nagbal, Vetha-Vetur, Sut Haran, Pushkar Nag and Shiv Nag. Diverse Buddhist Pilgrimage spots like, Harwan, Parihaspora, Panderathan, Vihara of Saura, Raithan and Rajagir. Pilgrimage spots linked with Sikhism like, Patshahi Pehli and Chatti Padshahi. Varied Muslim shrines, like, Dastgir Sahib Shrine, Khanqah-e-Maula Shrine, Char-e-Sharief Shrine, Shah Zainudin Wali Shrine, Baba Reshi Shrine, Baba

¹²⁴ Individual observation of the scholar at the spot

Shakoor-ud-din Shrine, Syed Hassan Mantaqi Shrine, Pinjoora Asar-e-Sharief Shrine, Hazratbal Shrine, Makhdoom Sahib Shrine and Imambara Badgam. Some of the most important pilgrimage spots which can act as major pilgrimage and tourism attractions have been thoroughly discussed. In addition to these adequately highlighted pilgrimage sites, there are still lots of other temples, caves and springs, monasteries, viharas and stupas, revered gurdwaras and shrines which are of high religious order but have not still come to limelight. Hence, considering the list of varied pilgrimage spots presented through this study and other spots which are still in darkness, the hypothesis “Kashmir valley has vast potential for multi-religious pilgrimage tourism” gets proved. An attempt has been made in this Chapter to sufficiently highlight maximum pilgrimage sites, particularly those which are kept in high religious order. But there exists further scope for exploration by dragging out pilgrimage spots in the Valley which have gone in oblivion. Future researchers may pick the thread from here and conduct studies ahead of these highlighted pilgrimage sites of Kashmir. The next chapter deals with the “*Management of Pilgrimage Tourism of Kashmir*”.

CHAPTER – IV

MANAGEMENT OF PILGRIMAGE TOURISM OF KASHMIR

Management assumes vital significance when interaction of large number of people, organisations and officials is involved in any activity. The same is true with the tourism. People in large numbers move in groups or as individual tourists to places of historical importance, sports venues, hill stations, adventure spots, architectural or archeologically important places, pilgrimage sites, etc. Management of the sites and management at the sites becomes very essential and crucial task. Management of tourism starts from the very time when a tourist leaves his home for a journey up to the time of his return to his home. It also includes pre-tour and post-tour assignments. In fact, management in tourism is all about looking and managing the different affairs of the tourist and tourism sites, controlling movement of tourists, making available the necessary supporting services, accommodation and accessibility and running them in a time bound and effective manner. If these products and services are not managed properly, no doubt there will be movement of tourists, availability of services but they will be at the expense and exploitation of tourists as well as tourism resources and with the passage of time, the spot will leave its charm and attraction for tourists because of lack of management.

Tourism at the national level is managed by Ministry of Tourism, headed by a Union Minister. Secretary Tourism is the administrative head of Tourism Ministry who works under Union Minister of Tourism and takes all decisions regarding planning and implementation. He is assisted by Joint Secretaries, Additional Director Generals and Advisors to take various decisions regarding tourism programs in the country. Decisions taken at this level affect the State tourism industries as well. The Central government plays an important role in promotion of any tourism product. Planning and policies of State governments also have deep impact on the tourism industry of any area. In case of Jammu and Kashmir, State Tourism industry is governed by the policies and programmes of State Tourism Ministry, headed by State Tourism Minister. The Secretary Tourism of the State, as at Centre, takes control of all administrative tasks regarding tourism at State level. Here tourism department

is bifurcated into two branches, Directorate of Tourism, Jammu and Directorate of Tourism, Kashmir.

Kashmir being a rich tourism destination because of its tourism wealth is visited by tourist throughout year. The Valley gives different charm and appeal to tourists in different seasons, so supervising tourism activities through different seasons is an interesting affair and managing different tourism resources differently is an uphill task. Management affairs here vary from one form of tourism to another, government needs different planning strategies to conduct winter games at Gulmarg and different for conducting water sports events at Dal Lake. But so far as the management of pilgrimage tourism of Kashmir is concerned, it is not governed directly by the Central or the State government. Only some developmental activities are done by them at these places and that too in collaboration with the organizations meant for managing the pilgrimage spots of the Valley. Different religious organizations have been created through special acts of the State government for the management of pilgrimage spots of the Valley. Thus, in order to evaluate the management of pilgrimage tourism of Kashmir, the main focus is to be put on the religious organizations working for the management and administration of these pilgrimage spots. So the emphasis is to be given on their management structure and functioning at the spots but no doubt the role of State and Central government can not be underestimated.

This chapter highlights the role of different government and non-government organizations in conducting the management affairs of pilgrimage tourism of the Valley. It also focuses on management set up of various religious boards and committees managing the pilgrimages tourism sites of Kashmir as well as highlights their deficiencies of working at the shrines. This chapter could have been presented in more sound and scientific manner but the lack of maintenance of data and lack of co-operation by religious organizations and committees restrict it. Most of the information given here is based on

surveys of the spots, interview and discussions with the tourism officials, members and employees of religious boards and committees.

4.1 MANAGEMENT BY CENTRAL GOVERNMENT

Central Government plays a major role in the promotion and development of tourism in India. It is also the premier body for sanctioning funds for the development of Pilgrimage Tourism of Kashmir. But it has not any direct control on working or management of the pilgrimage spots of Kashmir; it only helps in development of these spots through its two specialized wings; Union Ministry of Tourism and Archeological Survey of India. Union Ministry of Tourism sanctions various projects for development of tourist circuits, tourist destinations, rural tourism and large revenue generating projects¹. Projects sanctioned by the ministry for development of tourist infrastructure may include some pilgrimage spots also. Funds allocated by Union Ministry of Tourism for the development of pilgrimage tourism spots of Kashmir from 2000-01 to 2006-07 is given in the table 4.1.

Table 4.1

**STATEMENT SHOWING CENTRAL GOVERNMENT ALLOCATION FOR
DEVELOPMENT OF PILGRIMAGE TOURISM OF KASHMIR, W.E.F.
2000-01 TO 2006-07**

Development of Pilgrim Spot	(rupees in lakhs)							Total
	2000- 01	2001- 02	2002- 03	2003- 04	2004- 05	2005- 06	2006- 07	
Construction of Baitul-Zaireen, Chrar-e-Sharief	6.73	6.06	-	-	-	-	-	12.79
Construction of Yatrika Niwas at Kheer Bhawani, Tulmulla	0.84	-	-	-	-	-	-	0.84

Source: Jammu and Kashmir Tourism Department, Srinagar

¹ Annual Report of Ministry of Tourism, Government of India, 2006-07

Analysis of the table reveals that the Union Ministry of Tourism has sanctioned no amount for development of pilgrimage tourism of Kashmir except for two pilgrimage spots which have been allotted funds for development on adhoc basis for a year or two over a period of eight years. Though the Government has taken care to reconstruct the fire rotten shrine of Chrar-e-Sharief but sanctioning 12 or 13 lakh rupees throughout the period of eight years can not make a significant contribution. The shrine which is to be built anew according to estimates required 26 crores of rupees and sanctioning few lakhs was peanuts assistance, very disappointing and derogatory to the shrine of secular and peace loving saint. Constructing a Yatrika Niwas by sanctioning a meager amount of 84 thousand is also beyond the accepted norms. After sanctioning this amount the work was still delayed for years. The money was allocated in 2000-01 and afterwards funding for it was stopped. Due to the lack of funding from Central Government, the Yatrika was completed with the funding from the State Government. It sanctioned 17.25 and 4.72 lakh in 2002-03 and 2003-04, respectively, to complete construction of the accommodation establishment, in order to cope with the heavy rush of pilgrims as well as with the lack of accommodation at the spot. The funding done by Central Government in beginning shows its approach of giving patronage to Kashmir tourism. Other pilgrimage spots of the Valley missing from the list have either been neglected or the government is not able to trace them so far as the statement of Central Government funding for the development of pilgrimage tourism of Kashmir is concerned.

Another Central Government body linked with the pilgrimage tourism of the Valley is Archeological Survey of India (ASI). It takes part in the preservation and protection of some historically and architecturally important monuments of Kashmir. Among such monuments, there are some pilgrimage tourism monuments also. Some of the pilgrimage monuments of Kashmir persevered by Archeological Survey of India are given in table 4.2. ASI carries out the work of preservation, protection and renovation of these monuments.

Punishment is forced on those who try to destroy, remove, injure, alter, deface, imperil or misuse the monument². Punishment includes the imprisonment or fine or both imprisonment and fine.

Table 4.2

**LIST OF PILGRIMAGE MONUMENTS OF KASHMIR PRESERVED
BY ARCHEOLOGICAL SURVEY OF INDIA**

S. No	Name of Monument/Site	Location
1	Ancient site of Chakradhar/Semthan	Semthan, Anantnag
2	Martand (Sun temple)	Ranbirpura, Anantnag
3	Bumzuva cave and temple	Bumzuva, Anantnag
4	Delta Mandir	Bandi, Uri, Baramulla
5	Ancient temple	Buniyar, Uri, Baramulla
6	Ancient temple	Fatehgarh, Baramulla
7	Ancient Stupa (excavated remains)	Ushkur, Baramulla
8	Partap Swami temple	Tappar-waripora, Baramulla
9	Sankaragauriavare and Sugandhese temple	Pattan, Baramulla
10	Ancient Stupa, Chaitya and Monastery	Dever Yakhamanpora / Parihaspora, Sonawari, Baramulla
11	Mosque and other ancient remains on the island	Wular lake, Bandipora, Baramulla
12	Avantiswami Temple	Awantipora, Pulwama
13	Ancient temple	Kakapora, Pulwama
14	Monolithic shrine and remains of an ancient temple	Khrew, Pulwama
15	Ancient temple	Loduv, Pulwama
16	Remains of ancient Stupa	Malangpora, Pulwama

² Website of Archeological Survey of India (www.asi.org)

17	Remains of ancient temple	Pampur, Pulwama
18	Ancient Shiva temple	Payar, Pulwama
19	Pather Masjid	Zaina Kadal, Srinagar
20	Ancient temple	Bohri Kadal, Srinagar
21	Khanqah of Shah Hamdan	Shahi Hamdan, Srinagar
22	Akhund Mulla Shah's mosque Gates in the rampart of the fort a) Kathi darwaza b) Sangeen darwaza	Kathi Darwaza Kathi Darwaza Sangeen Darwaza, Srinagar
23	Ancient temple	Hari Parbat, Srinagar
24	Group of ancient temple	Naranag, Kangan, Srinagar
25	Ancient monastery and stupa	Harwan, Srinagar
26	Shankaracharya temple	Kothhi Bagh / Durganag, Srinagar
27	Ancient site, excavated remains, and Pandrethan temple	Pandrethan, Srinagar

Source: Website of Archeological Survey of India (www.asi.org)

Most of the monuments preserved by ASI in Kashmir are in ruins. Although they have been declared protected but the ground situation is totally different. These monuments are left unattended hence they are facing the wrath of natural and human forces. At some places where renovation work is undertaken, the design, look and architecture of that monument is defaced by the use of modern building materials, like, sand and cement, etc. Funds sanctioned for their preservation get wasted as the renovation is not undertaken in the architecture friendly manner. Individual observation of the scholar at different pilgrimage spots of the Valley has revealed total absenteeism of management at these spots. At Shankaracharya, the temple was renovated by using modern building materials hence defacing and devaluing its architectural charm, more over a bunch of huts for sheltering army near the temple have disfigured the breathtaking look of the temple and give a cause of suspicion for tourists. At Martand, the temple is open from all sides, without any security or

government employee to take care of this great pilgrimage monument. The scattered stones of Awantipore and Parihaspore monuments are an example of grave leniency of the department. Situation at other spots is even worst. One typical example of vandalism done by none other than the Archaeological Survey of India is the Naranag Temple. A corrugated iron roof has been placed on a massive stone temple. The temple which is in ruins would have been more presentable without tin roof. The temple can be protected by the architecture friendly renovation at the regular times so as to save it from vagaries of nature. Though the list of monuments of National importance (including pilgrimage monuments) and the protected monuments of ASI is very big but the ground situation of management by the Central government at these spots is dismal. The monuments are crying for survival but the apathy of the officials concerned indicates that they have decided to dump them under oblivion.

4.2 MANAGEMENT BY STATE GOVERNMENT

Government of Jammu and Kashmir is the sole authority for managing and developing all the resources within its jurisdiction, whether, the resource belongs to Jammu, Kashmir or Ladakh. State Government is running all tourism affairs through its specified Department for tourism, called as *Directorate of Tourism, Jammu and Kashmir*. All the planning, publicity and development work of tourism is done by it³. There is also one more department of the State Government which looks after some architecturally and archeologically important tourism monuments that is *Directorate of Archives, Archeology and Museums*.

4.2.1 DEPARTMENT OF TOURISM

Jammu and Kashmir Tourism Department manages and maintains the tourism spots of the State. The Department is headed by the Secretary of

³ Raina, A. K., "Tourism Industry in India", Shipra Publications, Delhi, 2002, pg 78

Tourism. Directorate of Tourism is the main developmental, promotional and regulatory arm of the department. The Directorate has tourist offices in all the tourist resorts of the State. In addition, there are 6 promotional offices outside the State, one each at New Delhi, Mumbai, Ahmadabad, Hyderabad, Chennai and Kolkata⁴. In addition, there are two provincial directors of tourism, each for Jammu and Kashmir divisions. Directorate of Tourism, Kashmir has an engineering division under its control for the implementation and execution of various schemes, and for upgradation and improvement of basic tourism infrastructure. The directorate has a planning wing headed by an assistant director deputed by the State planning and development department to assist the director in formulating and monitoring the plan schemes. For overall marketing and promotion including production of literature and other promotional tools, undertaking of advertisement campaigns and coordination of various marketing and promotional efforts, each directorate has a publicity wing headed by a deputy director publicity.

The commercial activities in the tourism sector from the government side are looked after by a public sector corporation know as the *Jammu and Kashmir Tourism Development Corporation (JKTDC)*. It operates and manages government accommodation in tourist centers at Kashmir, Jammu and Ladakh, and the tourist complexes, hotels, and tourist bungalows at various resorts. The corporation also manages its travel division which organizes package tours to various parts of the State and also arranges transport facilities for the tourists. Other related organizations of the tourism department are *Jammu and Kashmir State Cable Car Corporation (J&K CCC)* and *Sheer-e-Kashmir International Convention Centre (SK ICC)*.

⁴ Jammu and Kashmir Tourism Department, Srinagar

4.2.1.1 ROLE OF JAMMU AND KASHMIR TOURISM DEPARTMENT

The major roles played by Tourism Department of Jammu and Kashmir are:

- To Promote tourism potential of all the three regions of the State,
- Identifying new areas of tourism potential, to develop them and publicize,
- Development and upgradation of tourism infrastructure in the State,
- Involve locals in development of new resorts and to make them stake holders in tourism in their own interest,
- Evolve mechanism for protection of environment by means of framing strict building regulations for resorts and by making locals and tourists aware of the need to respect and protect gifts of nature,
- Contribute to preservation of culture and heritage of the State and to promote these as tourist attractions,
- Providing incentives for setting up and upgradation of various tourism facilities including capacity building in private sector.
- Control and monitor Jammu and Kashmir Tourist Trade Act to protect interests of the tourists, and
- Promotion of tourism in and outside the country through adequate publicity which includes participation in National/International Tourism fairs and exhibitions and to arrange for Road Shows and Fam-Tours.

4.2.1.2 MANAGEMENT OF PILGRIMAGE TOURISM BY JAMMU AND KASHMIR TOURISM DEPARTMENT

While all the tourism resources of the State are managed and run by the department of tourism, the pilgrimage tourism spots are not directly managed and developed by it. Only promotion of pilgrimage tourism has been left to the

department. The Department has no direct control on any pilgrimage tourism site. It indirectly performs the developmental works at different pilgrimage spots. Every year funds are allocated by the department for carrying out developmental works of tourism. Amount is distributed into various categories according to the needs of works to be done. Under the heading “*Development of Pilgrim Spots*”, funds are allocated for development of Pilgrimage Tourism of Kashmir⁵. There is not any systematic way of selecting pilgrimage sites for developmental purpose.

Developmental works regarding pilgrimage sites are selected as per wishes of various State Ministers, Director Tourism and sometimes as per demands of local community. When any pilgrimage spot as per any of the above wishes is selected for development purpose, work is done in consultation with the board and planning for the work is done as per the consultation. The officials of the tourism department conduct survey regarding the developmental work to be carried out at the pilgrimage spot. Planning section of the tourism department makes plan for the developmental work and makes estimates of money to be spent at the spot. It is sent to the higher authorities for its approval. After getting the Administrative Approval (AA), the fund allocated for the development of any pilgrimage spot is released to the Maintenance and Works branch of tourism department. This branch of tourism Department carries out the work as per the guidelines under the leadership of its expert engineers. Work done or the facility created is handed over to the board of the concerned pilgrimage spot for its management⁶. Whenever there is any fault in the service created, the same branch of the tourism department is rushed to the spot for its rectification. This branch of the tourism department keeps record of every work done by it either at the pilgrimage site or any other tourism spot. Maintenance and Works branch of the tourism department works under Deputy Director,

⁵ Data and Information received from Planning Section of Tourism Department, Srinagar

⁶ Information given by employees of Maintenance and Works wing of Tourism Department, Srinagar during an Interview

Tourism, which is usually an Executive Engineer, a KAS officer or a senior officer who has reached this post through promotions.

Mostly renovation and beautification works like, covering the floor or the courtyard of the sacred place with stone slabs, fencing, raising stone walls, erecting light poles on both side of the roadway to a sacred place, and carrying out the paint of the exterior walls of the shrine are mostly done by the department at many places⁷. A skimpy amount is spent at such works, only for making a show of work and hence making it a political tool to catch the vote bank. Creating any sort of infrastructure like, architecture friendly renovation works, building accommodation, making public conveniences, food and catering outlets, etc, which needs a bit good amount and which can prove to be helpful in attracting far off pilgrims to any pilgrim spot is hardly undertaken and if it is taken, it has to suffer for want of funds and the lenient approach of the tourism department officials and the work keeps delaying for years altogether. Same is the case of *Chrar-e-Sharief shrine*; it is the only big project which has been undertaken by tourism department to construct the shrine which was burnt in 1995. The Department is working at this shrine through JKPCC but the work is delayed by year's altogether. Construction work has to be stopped at many times, for lack of funds and the result is that the work is getting delayed year after year. The above given arguments are justified from the below given table also. Amount sanctioned for carrying out the developmental works of pilgrimage tourism at different sites in Kashmir from 2000-01 to 2007-08 is given in table 4.3.

⁷ ibid

Table 4.3

STATEMENT SHOWING STATE GOVERNMENT'S EXPENDITURE AND
ALLOCATION FOR DEVELOPMENT OF PILGRIMAGE SPOTS OF THE VALLEY
FROM 2000-01 TO 2007-08

Development of Pilgrim Spot	(rupees in lakhs)								Total
	2000- 01	2001- 02	2002- 03	2003- 04	2004- 05	2005- 06	2006- 07	2007- 08	
Ziyarat Sharief Baba Nagri Wangat	-	-	-	-	-	-	5.00	-	5.00
Dev. of Ziyarat Sharief Okay, Kulgam	-	-	-	-	-	-	1.85	2.00	3.85
Dev. of Ziyarat Sharief Nehal pora Pattan	-	-	-	-	-	-	2.00	-	2.00
Dev. of Asar Sharief Pinjooora	-	-	-	-	-	-	6.16	-	6.16
Dev. of Temple at Devsar Anantnag	-	-	-	-	-	-	8.01	4.96	12.97
Dev. of Shrine At Nadihal Baramulla	-	-	-	-	-	-	2.45	-	2.45
Dev. of Shah Qalandar shrine, Baramulla	-	-	-	-	-	-	2.14	-	2.14
Dev. of Shrine at Soyan Sodnar, Baramulla	-	-	-	-	-	-	1.67	-	1.67
Dev. of Syed Khairudin shrine at Zethan Rafiabad	-	-	-	-	-	-	2.52	-	2.52
Dev. of Shrine Imambara Zadibal	-	-	-	10.00	-	-	16.00	-	26.00
Dev. of Pilgrim spot at Bumzoo Shrine	-	-	2.00	6.99	3.50	0.64	-	-	11.13
Dev. of Pilgrim spot at Shah Suchan Shrine	-	-	18.00	15.00	10.00	7.00	-	-	32.00
Ziyarat Sharief Rulaun Beerwa	-	-	-	-	-	-	2.90	-	2.90
Dev. of shrine at Belri Rafiabad	-	-	-	-	-	-	1.20	-	1.20
Dev. of Syed Sharief shrine at Waripora Tangmarg	-	-	-	-	-	-	2.66	-	2.66
Dev. of Ziyarat Sharief Jamal-u-din Bukari at Lissar, Kokernag	-	-	-	-	-	-	-	6.00	6.00
Ziyarat Sharief Khawaja Sahib at Mongloora, Tangmarg	-	-	-	-	-	-	-	2.62	2.62
Dev. of Ziyarat Sharief of Syed Masood Gazi Sahib at Takiya Safapora, Sonawari	-	-	-	-	-	-	-	2.00	2.00
Dev. of Ziyarat Sharief of Dede Mouji at Behrampora, Rafiabad	-	-	-	-	-	-	-	2.00	2.00

Dev. of Pilgrim spot at Shah Wali sahib Kupwara	-	-	-	11.38	15.36			-	26.34
Dev. of Ashmuqam Shrine	1.99	2.44		0.20	3.94		4.54		8.68
Dev. of Shrine at Seer Hamdan	0.33	2.31	1.56	8.56	4.91	-		-	13.47
Dev. of Khwaja Khoj Baba Sahib Buchwara, Dalgate	-	-	-	5.61	0.83	2.00	3.00	-	11.44
Dev. of Pilgrim spot at Haj Ded	-	-	-	4.33	0.62	3.15			8.10
Dev. of Pilgrim Spot at Baba Shakur-u-din Watlab	-	-	-	6.40	16.99	-	7.38	-	30.77
Dev. of Pilgrim spot at Syed Mansoor Shah Srinagar	-	-	-	16.96	0.65	-	-	-	17.61
Dev. of Pilgrim spot at Rehim Sahab Khanmoh	-	-	-	3.66	3.00	-	-	-	6.66
Dev. of Park/ Shrine at Ashmuqam	-	-	-	9.35		6.27	-	-	15.62
Dev. of Pilgrim Spot at Mehmood Abad Dooru	-	-	-	6.59	1.50	-	-	-	8.09
Dev. of Pilgrim spot at Luck Bawan Anantnag	-	-	-	5.64	5.20	1.85	-	-	12.69
Dev of Pilgrim spot at Batapora Magam	-	-	-		8.10	19.36	-	-	27.46
Ill. of shrine at Pakharpora	-	-	-	11.67	6.30	0.50	-	-	18.47
Ill. of approach lane of Old Jamia Masjid	-	-	-	-	30.00	2.07	-	4.46	36.53
Dev. of Pilgrim spot at Shah Sahab Lar	-	-	-	-	-	16.60	-	7.46	24.06
Dev. of Reshmul Sahab Anantnag	-	-	-	-	-	13.07	-	0.70	13.77
Dev. of park around Ziyarat Sharief Dawood Sahib	-	-	-	-	-	-	3.47	4.66	8.13
Const. of PC and ill. at Ashmuqam	-	-	11.88	2.93	6.02	2.24	1.94	-	13.13
Dev. of Ziyarat at Gophabal	-	-	-	-	-	-	-	3.50	3.50
Dev. of Amarnathji	-	-	100.00		-	-	-	-	100.00
Dev. of Shrine at Chambgund Anantnag	-	-	-	2.06	0.18	4.92	-	-	7.16
Dev. of Shrine at Nunar Ganderbal	-	-	-	1.66	7.70		-	-	9.36
Dev. of Habba Khatoon park at Chandhara	-	-	-	-	9.35	11.32	-	-	20.67
Dev. of Pilgrim facilities at Janbaz Sahab Baramulla	-	-	4.90	6.66			-	-	6.66
Const. of Yatri Bawan at Aushram Compound	-	-	-	-	9.45	11.70	-	-	21.15
Dev. of Shrine at Jenab Jaffer Madni at Dooru	-	-	-	-	6.31	0.75	-	-	7.06
Dev. of Pilgrim spot at Hariwattan Tangmarg	-	-	-	-	5.00	-	-	-	5.00

Dev. of Ziyarat Sharief Dawood Smnani	-	-	-	-	5.00	-	-	-	5.00
Dev. of Ziyarat Sharif Sultanul-Arifeen Kapran	-	-	-	-	5.99	2.76	-	-	8.75
Dev. of Shrine Shah Asrar Dooru	-	-	-	-	10.99	-	-	-	10.99
Dev. of Khanq-i-Maullah Srinagar	-	-	-	-	4.40	-	-	-	4.40
Dev. of Shrine at Bakher Shah	-	-	-	-	-	1.59	-	-	1.59
Dev. of Pilgrim spot at Atkul Tangmarg	-	-	-	-	9.12	1.23	1.77	3.00	15.12
Dev. of Pilgrim spot of Syed Moosa Bagdadi	-	-	-	-	1.99	4.94	-	-	6.93
Dev. of Pilgrim spot at Damhal Hanjipora	-	-	10.00	-	-	-	-	-	10.00
Ill. of Pilgrim spot of Syed Salawah Sahab	-	-	-	-	2.36	-	-	-	2.36
Dev. of Sheikh-ul-Alam shrine at Reshi Pora	-	-	19.00	-	2.34	12.25	-	-	14.59
Dev. of Shrine at Baba Ghulam-u-din	-	-	-	-	-	1.40	-	-	1.40
Dev. of Tujar Shrief Baramulla	-	-	-	-	14.38	13.85	5.98	-	34.21
Dev. of Pilgrim spot at Waripora	-	-	-	-	-	4.63	-	-	4.63
Dev. of Pilgrim Facilities at Chrar-e-Shrief	-	-	200.00	-	-	-	-	-	200.00
Dev. of Pilgrim spot at Chanpora Tanmarag	-	-	-	-	-	4.95	-	-	4.95
Dev. of Druroo Tangmarg	-	-	-	-	-	3.76	-	-	3.76
Dev. of Pilgrim spot at Gani Baba Tangmarg	-	-	-	-	-	4.97	-	-	4.97
Dev. of Shrine of Habib-ullah Nowshahri	-	-	-	-	15.77	13.81	-	-	29.58
Dev. of Shrine at Sheikh-ul-Alam(Ladoo)	-	-	-	-	7.24	6.55	-	-	13.79
Dev. of shrine at Hazrat Baba Haneef-u-din	-	-	-	-	4.91	7.00	-	-	11.91
Dev. of shrine at Tulibal	-	-	-	-	-	4.94	-	-	4.94
Dev. of shrine at Ahmad Shah Batwari	-	-	-	-	6.24	-	-	-	6.24
Dev. of shrine at Wahab Khar	-	-	-	-	9.53	6.70	-	-	16.23
Dev. of Mattan Sahab	-	-	1.50	0.22	6.50	0.97	-	-	7.69
Dev. of Malakh Nag Anantnag	-	-	-	-	-	8.07	1.11	-	9.18
Const. of road from Ziyarat Sharief Lawaypora	-	-	-	-	-	3.00	1.94	1.00	5.94
Dev. of Sharda Temple at Bandipora	-	-	-	-	-	4.99	4.67	-	9.66
Upgr. of Temple and	-	-	-	6.92	-	15.00	-	-	21.92

Gurdwara at Mattan									
Dev. of Imambara Ahmadpora Magam	-	-	-	-	-	9.56	13.82	3.70	27.08
Dev. & ill. of Ziyarat Sharief Syed Mirak Shah Kashani Shalimar	-	-	12.56	-	-	-	-	-	12.56
Const. of Yatrika Niwas at Kheer Bhawani Tulmulla	-	-	17.25	4.72	-	-	-	-	21.97
Const. of Baitul Zairien at Chrar-e-Sharief	-	-	16.48	-	-	-	-	-	16.48
Ill. of Sharda Sharief	-	-	-	-	5.95	-	-	-	5.95
Ziyarat Sharief Pakherpora	-	-	-	-	8.36	-	-	-	8.36
Syed Mosa Bagdadi Harwan	-	-	-	-	1.99	-	3.56	3.00	8.55
Dev. of Karan Nagar Ashram Srinagar	-	-	-	-	9.45	-	3.77	-	13.22
Dev. of Baba Dhansar	-	-	-	-	9.53	-	-	-	9.53
Recns. of ziyarat sharief at Kanibal Pampore	-	-	-	-	-	-	3.03	4.00	7.03
Dev. of Ziyarat Sharief at Guffabal Quimoh	-	-	-	-	-	-	6.80	3.00	9.80
Recns. of Ziyarat Sharief at Fateh Kadal, Srinagar	-	-	-	-	-	-	3.88	5.00	8.88
Dev. of Ziyarat Sharief at Kuchwa Muqam	-	-	-	-	-	-	2.17	3.00	5.17
Shrine of Khee Jogipora, Kulgam	-	-	-	-	-	-	7.93	-	7.93
Dev. of Ziyarat Sharief of Syed Abu Bakr Sidique at Rawoocha Rafiabad	-	-	-	-	-	-	-	4.00	4.00
Dev. of Ziyarat Sharief Hazrat Syed Kirmani at Rehan, Rafiabad	-	-	-	-	-	-	-	2.00	2.00
Dev. of Ziyarat Sharief Peer Dastagir Sahib at Chitlora, Rafiabad	-	-	-	-	-	-	-	3.65	3.65
Dev. of Ziyarat Sharief Syed Mohd Bukhari at Tarhama Tangmarg	-	-	-	-	-	-	-	3.00	3.00
Dev. of Imambara, Devsar	-	-	-	-	-	-	-	6.00	6.00
Dev. of Asthapan Manzgam, Kulgam	-	-	-	-	-	-	-	3.00	3.00
Dev. of Ziyarat Sharief Syed Noorula Geelani Bagdadi at Reram	-	-	-	-	-	-	-	4.00	4.00
Dev. of Ziyarat Sharief at Hardshora, Tangmarg	-	-	-	-	-	-	-	3.00	3.00
Dev. of Ziyarat Sharief at Batamaloo	-	-	-	-	-	-	-	3.00	3.00

Note: Dev. stands for Development, Ill. for Illumination, Recns. for Reconstruction, Upgr. for Upgradation & Const. for Construction.

Source: Planning, and Maintenance and Works Branches of Tourism Department, Srinagar

Analysis of the fund flow statement of the State Tourism Department for the development of pilgrimage spots of Kashmir which stretches over a period of eight years, explains the State government's approach towards developing this vast treasure of tourism. The table 4.3 highlights the expenditure on different pilgrimage spots of the Valley from 2000-01 to 2006-07 and allocation for 2007-08. The figures showing the expenditure for the development of pilgrimage spots are disappointing. Scanty amounts have been sanctioned for the development of shrines and that too almost for over a period of decade. It can be inferred from the data that few spot have been sanctioned more than ten lakhs for their development over a long period of eight years. The amount at such spots has been used either for reconstruction, illumination, upgradation or development purpose. Development work has been confined to mere renovation work mainly painting the walls green. Only two figures of one and two crores in the entire statement seems quite a handsome amount sanctioned for the purpose of development. So far the amount of two crores is concerned, it has been earmarked for building a new Ziyarat of Charar-e-Sharief which was devastated by fire in 1995 and which is in need of many more crores to be built anew. According to estimates, it needs 26 crores to be rebuilt. The Ziyarat has to suffer for lack of funds and the work is getting delayed by years. The progress is at snail's pace with the result that work is going on from 1995 even today which otherwise was a matter of 2-3 years. Amount of one crore earmarked for Amarnathji is the total amount sanctioned for creating any service or for development in the entire period of eight years. This is a case of grave concern as Amarnathji Yatra (Pilgrimage) is fetching crores of rupees to the State but still government is indifferent in sanctioning funds for it to improve its infrastructure. At some spots, like, Seer Hamdan, Atkul Tangmarg, Mattan Saheb, etc, it can be inferred that by sanctioning scanty amounts the work is delayed by years. It can also be analysed that at some places, like, Reshi pora, Harwan, Jamia Masjid, etc, amount is sanctioned during one year

and stopped for second year and then sanctioned again for third year which also hampers the developmental work and hence an obstacle for devotees also.

One interesting aspect of this statement is that though the Government identifies the potential of these spots but hardly makes any effort to adequately highlight and market them. The spots mentioned in this statement are the sample specimen of the vast treasure of pilgrimage potential of Kashmir. The Statement is merely a showcase of political patronage given to some spots by the government in power to gain political vote bank or because of pressure from people on politicians to develop these places, as the places are linked with the day to day affairs of the common people. The reason for drawing this kind of inference is the statements given by the residents living at these spots while the scholar was conducting survey of these places. Besides, exclusion of other pilgrimage spots for development which are linked to non-Muslim religions also highlights the political aspect of pilgrimage development. Mere illumination, reconstruction and painting of the outer walls signifies the lackasidical approach of the State machinery towards the management and maintenance of these spots. Providing any service or building any infrastructure is taken at very few spots. It is noteworthy that the statement is only about those sites which have been funded by government for development during the last eight years, and it does not include other pilgrimage sites which though have enough potential but yet did not get the attention of administrators. The statement also misses some prime pilgrimage destinations of Kashmir, like, Shankaracharya Temple, Hazratbal Shrine, Sharika Devi Shrine, etc.

4.2.2 DIRECTORATE OF ARCHIVES, ARCHEOLOGY & MUSEUMS

This department of the Jammu and Kashmir government is engaged in the preservation, protection and extraction of the historically and archeologically important sites of Jammu and Kashmir. The Department is divided into two branches, one looks after Kashmir province and another, Jammu province. Provincial offices of the department are headed by Directors,

assisted by a deputy director and a group of employees and ground staff, performing their duties in each province. The department preserves monuments, manuscripts, coins and currency, and historical sites. Excavation is also done at ancient sites for getting information about life style, religion and administration of earlier times, which is very helpful in historical perspective as well as is an added tourism attraction.

So far 15 monuments of Kashmir province and 14 monuments of Jammu province have been listed in the protected monument list of Directorate of Archives, Archeology and Museums, Jammu and Kashmir⁸. Out of the monuments protected for Kashmir province, most of them are ancient temples, which have remained an example of Archeology and witness of some great periods of history. Most of the temples protected by State Archeology of Kashmir province belong to Hindu pilgrimage, with only one or two temples belonging to Buddhist pilgrimage. When any archeologically, historically, or culturally important monument is declared protected under the State laws by the Department, it is properly fenced, beautification around the monument is done, sign boards are fixed and warnings are given through sign boards. Warning includes, stop on construction around the protected monument and punishment for those who tries to destroy, remove, injure, alter, deface, imperil or misuse the monument. Punishment includes the imprisonment or fine or both imprisonment and fine. Almost all the monuments protected by the department are of pilgrimage nature but most of them are in bad condition or on the verge of extinction. Scarcity of funds and lack of any concern for their management is taking toll of the monuments. Although there is enough personnel with the department and there is no burden of work on the personnel employed at the department, but still these pilgrimage monuments are left unattended and their condition is deteriorating day be day. In addition to having human resource which can maintain and monitor the sites, effective working is still to see the order of the day.

⁸ As told by Deputy Director, Department of Archives, Archeology and Museums, Srinagar

Table 4.4

**LIST OF STATE GOVERNMENT PROTECTED MONUMENTS OF
KASHMIR PROVINCE**

S. No	Name of the Monument	Location
1	Ancient Temple	Narasthan, Tral
2	Ruins of Ancient Temple & Spring	Kothier Nowgam, Anantnag
3	Mosque and Tomb of Madin Sahib	Hawal, Sringar
4	Mamleshwar Temple	Mamal, Pahalgam
5	Ruins of Temple	Firozpur Drung
6	Hari Parbat Fort	Hari Parbat, Srinagar
7	Ancient Buddhist Site	Hao-Nar(Lidroo), in compartment No. 30, Pahalgam
8	Ancient Temple	Village Patarmulla, Mansbal, Sonawari
9	Ruins of Mughal Hamam	Achabal, Anantnag
10	Chatur-Mukha Linga	Sheeri, Baramulla
11	Parihaspora	Pattan, Baramulla
12	Hutmura	Pahalgam
13	Ashratmer Yarikhah Gurwait	Yarikhod, Gurit Badgam
14	Lethehpura	Pampor
15	Kutbal	Shangus, Anantnag

Source: Department of Archives, Archeology and Museums, Srinagar

Although it should have been an easy affair to protect and preserve a mere number of 15 monuments for the Department whose work has already

been curtailed to the Division level but the scenario was totally different when site survey of these monuments was done by the scholar. Hari Parbat Fort, which is a multi-religious spot and Parihaspora, which is a Buddhist pilgrimage site, are exposed not only to natural hazards but human hazards as well. Renovation work of these monuments is hardly undertaken. Excavation work is also done at a slower pace. The excavations done in Anantnag and Pulwama district mostly revealed the Buddhist pilgrimage monuments, which are very historical and throwing light on the Buddhism period of Kashmir history. They have been left unprotected and exposed to nature. Office bearers at the department are crying foul for lack of funds, which according to them hampers their excavation work. But the fact is that even after getting funds the preservation, protection and development work is not under taken in systematic and coordinated way. Many archeological finds have been found, but not a single discovered site has been declared as State Protected, thus threatening the security of hundreds of rare statues, sites, sculptures, and idols. In recent times, media has played a vital role by highlighting the degraded condition of some State protected monuments most of which are important from pilgrimage point of view. Even this has not led the department to hear the voice of these crying monuments.

Department of Archives, Archeology and Museums is responsible for and can play an active role in preservation of these pilgrimage sites and other monuments. What is needed is timely and judicious approach by the department which can save these precious structures from distinction.

4.3 RELIGIOUS ORGANIZATIONS MANAGING PILGRIMAGE SPOTS OF KASHMIR

Religious affairs are always crucial and sensitive and management of the religious structures is even more difficult task. Neither Tourism department nor Department of Archives, Archeology and Museums is directly involved in the management and administration of religious places and properties. The State

Government indirectly manages and maintains them through some semi-government or private organization, especially assigned the job of management of pilgrimage sites.

There are separate organizations for managing Muslim, Hindu, Sikh, and Buddhist pilgrimage sites. Major problem in knowing about these organizations is that they have not made any literature regarding their working, organizational structure, and other aspects as well as about the pilgrimage spots falling under their jurisdiction. Moreover in case of religious organizations, viz, Muslim Wakf Board and Dharmarth Trust, the two leading care takers of pilgrimage spots of Kashmir, their administrative heads totally denied giving any information in the fear of getting exposed. Indifferent attitude of these organizations has taken a toll of time and money of the scholar. So, most of the data presented here has been compiled after interviews either with the personnel or administrative heads of these organizations. Some of the organizations managing pilgrimage spots are:

- ❖ Jammu and Kashmir Board for Specified Wakfs and Specified Wakf Properties, and
- ❖ Awqaf Committees
for management of Muslim Pilgrimage sites.
- ❖ Shri Amarnath Shrine Board for Amarnath Pilgrimage.
- ❖ Jammu and Kashmir Dharmarth Trust, and
 - Durga Naag Trust, Snathan Dharam Punjabi Sabha Trust, Wazir Lakhpat Rai Trust, Narayan Math, Nirvan 108 Ishwaranandji Giri's Math, Dashnami Akhara Math, Prabhandak Committee Nagbal Math, Shichand Chinar Math, and Baba Dharma Dass Math
for management of Hindu Pilgrimage sites.
- ❖ Jammu and Kashmir Gurdwara Prabhandak Board, and

- ❖ Gurudwara Prabhandak Committees (for every district of Jammu and Kashmir)
for management of Sikh Pilgrimage sites.
- ❖ Kashmir Raj Bodhi Maha Sabha (now non-existent)
for management of Buddhist Pilgrimage sites.

4.3.1 JAMMU AND KASHMIR BOARD FOR SPECIFIED WAKF AND SPECIFIED WAKF PROPERTIES

The Board for Jammu and Kashmir specified wakfs and specified wakf properties, came into existence under the chairmanship of Hon'ble Chief Minister Jammu and Kashmir, by virtue of an ordinance issued by the Governor, Jammu and Kashmir state under no : III of 2003, dated: September, 8th, 2003⁹. By virtue of this Ordinance various shrines/mosques and other properties of these shrines/mosques were brought under the control of the Board. Various sub-committees have also been constituted to examine and make recommendations on such matters as are referred to the respective committees by the Board/Chairman/Vice-Chairman.

4.3.1.1 LIST OF SUB-COMMITTEES

To increase the efficiency of the Board, there are various sub-committees working under it, which are:

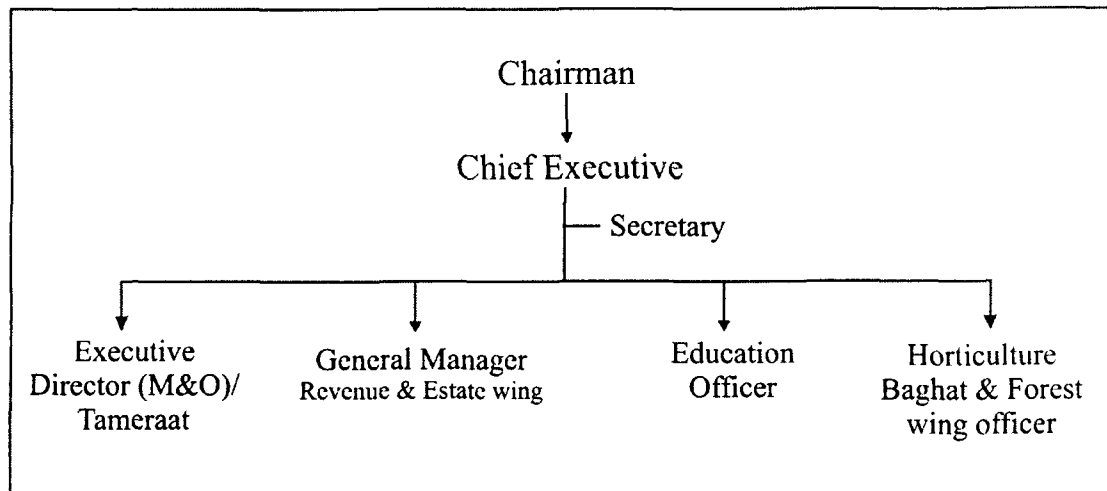
1. Ziyarat and Mosques
2. Horticulture and Forests
3. Revenue and Estates
4. Education
5. Construction
6. Legal

⁹ Information retrieved from website, www.hazratbal.com

4.3.1.2 ORGANIZATIONAL SETUP OF MUSLIM WAKF BOARD

The Present Administrative set up of the Muslim Wakf Board is given below in fig. 4.1.

Fig. 4.1
ORGANIZATIONAL SETUP OF MUSLIM WAKF BOARD



Source: Interview of an employee of the Board

4.3.1.3 WINGS OF THE WAKF BOARD

The Muslim Wakf Board has various wings. All the wings work directly or indirectly under the command of the Chief Executive. Brief description of the wings is given as under:

4.3.1.4 AUQAF

This wing is headed by an Auqaf officer. Most of the Ziyarats and mosques taken over by Wakf Board under the act which were being managed by the erstwhile Muslim Auqaf Trust (MAT) are now under the control of this wing. There were 41 sub-auqafs in existence at the time of formation of the Board. As per the Act, 93 shrines were affiliated with the Board along with 109 landed properties.

4.3.1.5 REVENUE AND ESTATES WING

The wing is headed by a General Manager, assisted by an Accounts Officer. It works for management of the properties of the board and revenue generated by them. Properties of Wakf Board comprises of 28 buildings which have shops, rooms, halls, residential flats, showrooms, and bathrooms¹⁰. Besides, there are a number of sheds, stores, agricultural land and open spaces spread all over the Valley.

4.3.1.6 CONSTRUCTION WING (TAMEERAT)

This is an important wing of the Board. Entire maintenance and developmental activities of the Wakf Board are being carried out and looked after by this wing. It is headed by an Executive Director.

4.3.1.7 EDUCATION WING

The board is running a number of schools and darasgahs (schools for learning Holy Quran) which cater to the academic needs of a large number of students mostly hailing from neglected sections of society. This wing runs all the educational establishments of the board. The Board is running a number of other educational institutes, which includes, 2 higher secondary schools, 3 high schools, 5 middle schools, 2 primary schools, 1 Oriental college (Jamia Madinat-ul-Aloom), 6 Darul-Alooms (where resident students are taught Holy Quran and Islamiyat), and 88 'Darasgahs'¹¹.

Establishment of a Nursing college and University are two big achievement of the Board. This became possible only because of the huge amount of donations received at the various shrines of the Valley.

¹⁰ Information got from Revenue and Estate Wing of the Board at its headquarter, Srinagar

¹¹ Information given by Education Wing of the Board at its headquarter, Srinagar

4.3.1.8 BAGHAT AND FOREST WING

This wing is headed by Horticulture officer. This wing carries out the work of managing agricultural land, free land and forest land under the ownership of the Board. The Board is in possession of about 250 kanals of land (Orchards; 1730 kanals, Paddy: 250 kanals and Malyari: 227 kanals). While the Orchards are being maintained by the Board, the paddy and malyari land is generally leased out to the farmers of the adjoining villages. Besides, the Board has about 7000 kanals of forest land at Baba Reshi (Tangmarg). In addition, other land areas like, Idgah (measuring 624 kanals) and Malkhah (graveyard) (measuring 700 kanals) are being maintained by the Baghat/Forest Wing¹².

4.3.1.9 ACCOUNTS WING

This wing is under the direct control of the Chief Executive who is assisted by an Accounts Officer. The wing maintains the financial accounts of the Board. These accounts of Wakf Board are audited by chartered Accountants.

4.3.1.10 PUBLICATION WING

This wing is headed by a Publication officer and is entrusted with job of formulation and monitoring of important information for publication/broadcast through print and electronic media for information to the general public and/or the concerned agencies. This comprises information regarding Urs (anniversary) programmes/prayer timings during various holy occasions, Iftar/Sehri time table during the month of Ramzan, auction notices, tenders and other advertisements connected with the affairs of the Wakf Board.

¹² Information given by Baghat and Forest Wing of the Board at its headquarter, Srinagar

4.3.1.11 BAITULMAL WING

This wing is entrusted with the work of helping poor and needy sections of the society through money or material things. The Board has in its possession four ambulances, deployed at, Aasar-i-Sharief Hazratbal, Syed Yaqoob Sahib Sonawar, Peer Dastagir Sahib Khanyar, and Syed Hassan Mantaqi Sahib Awantipura¹³.

4.3.1.12 NEW KASHMIR PRESS

The Board has in its possession a press for carrying out the publication works, like, printing receipts for donations and other related stationary items for official use. Receipts for donations printed are in the denomination from Re.1 to Rs.1300¹⁴.

4.3.1.13 ESTABLISHMENT

This wing keeps record of the employees employed under this board.

Table 4.5 presents overall strength of the Wakf employees during 2006-07.

Table 4.5
STRENGTH OF THE EMPLOYEES OF WAKF BOARD

S. No.	Category of Employees	Total Number
01.	Regular Employees	493
02.	Consolidated Employees	441
03.	Master Sheet Employees	87
04.	Darsgah Employees	
05.	Employees or newly affiliated sub-units	
06.	Pensioners	100
Total		1121

Source: Muslim Wakf Board, Srinagar

¹³ Information given by Baitulmal wing of the Board at its headquarter, Srinagar

¹⁴ Information given by New Kashmir Press of the Board, Srinagar

4.3.1.14 MANAGEMENT AT SHRINES BY MUSLIM WAKF BOARD

Most of the shrines of Kashmir valley are being managed by Muslim Wakf Board. Before formation of Wakf Board, the shrines of the Valley were managed by MAT (Muslim Auqaf Trust) or local Auqaf Committees. Now as the management and administration of the shrines has come under Wakf Board, it has put its employees at these shrines. Administrator or Accountant is the head of the employees at these shrines which includes electricians, supervisors, store keepers, sweepers, watchmen, etc, to look after the day to day affairs of these shrines. Big donation boxes are kept at these shrines by Wakf Board for receiving donation from devotees which are marked with the name of Wakf Board and are sealed. Usually the donation boxes are opened after 3 to 4 months¹⁵. But at some shrines like Charar-e-Sharief, Hazratbal, Dastager Sahib and Makhdoom Sahib, they are opened after one or two months. In addition to donation boxes, some employees of Wakf Board are also present with donation receipt books of Wakf board outside the shrines, to collect donations in cash by issuing receipts. Management of people, making arrangement of water and electricity, etc, is looked after by the employees of Wakf Board at these Shrines.

At some shrines, at the time of festivals, Wakf Board in collaboration with the other departments makes arrangement of essential services for the devotees. Police, fire service, food and supplies, electricity and transport are involved in bringing efficiency in services during festivals. Local media is used generally a couple of days before to inform people about different festivals held at different shrines of the Valley.

Individual observation of the scholar at most of the shrines managed by the Board exposed the ground level situation of management by Board at these shrines. It has been found that the board employees have adopted the ways of Rishies for earning easy money and are taking the benefit of innocence of

¹⁵ Information received from various Rishis present at different Shrines of the Valley

many devotees. There is lack of transparency in taking donations and opening donation boxes too. It was found that at most of the shrines employees of the board cry foul for the lack of receipts and take donations without issuing receipts and hence earn easy money. More over, the ambulances of the Board are hardly available at the shrines and are used by the employees for their own convenience. Whenever the scholar visited the four shrines at which ambulances are deputed, he found that they were missing from the scene. The system of receiving donations by Rishis from devotees at shrines which is tantamount to picking pockets has come to an end up to certain extent with the formation of Wakf Board. But it is still going on at most of the shrines managed by the Board, like, Dastgeer Sahib shrine, Makhdoom Sahib shrine, Zainudin Wali shrine, etc.

4.3.2 AWQAF COMMITTEES

These committees look after the management and development of some shrines of the Valley which did not fall within the management and control of Muslim Wakf Board. Before September, 8, 2003, there were 41 sub-Awqafs working under the overall supervision of Muslim Awqaf Trust (MAT)¹⁶. After formation of Muslim Wakf board, 93 shrines were put under management of the Board. Still there are many Awqaf committees in different parts of the Valley. Each Awqaf committee takes care of management, receiving donations, carrying out developmental works, and employing personnel at the shrines which are under its management and control.

Each Awqaf committee comprises of some Rishies and some local residents residing near the shrine or shrines. At most of the shrines which are managed by these Awqafs, Rishies collect donations from devotees and share it among their group, without giving any share to the shrine. There are various groups of Rishis at various shrines which work in shifts at these shrines. This

¹⁶ Information retrieved from website, www.hazratbal.com, and also given by employees of Muslim Wakf Board, Srinagar

shift usually changes after a week or a month. Their work is confined to making a prayer in favour of devotee and receiving donation from him. This tradition of Rishies attending the shrine in shifts is going on at these shrines from earlier times and they have made it hereditary. Awqaf committee also keeps its donation boxes inside the premises of these shrines and at some shrines donation receipts are also issued by the personnel of these Awqafs to the devotees, like, Jamia Masjid, Khanqah-e-Maula, etc.

Ground level analysis and survey of these shrines by the scholar has brought to fore some of their management malpractices. A devotee is forced to give donations and offer prayers and respects at the shrine in a go, as if something has been put on exhibition by Rishies. The devotee putting donation money in boxes of Awqafs is kept at a bay by them. Renovation works of these shrines are the least concern of the management even though these age old shrines are in regular need of them. It was found that at historic Jamia Masjid, roof was broken and birds have made a bad show around it, but still the situation was least cared. In another case of Khanqah-e-Maula shrine, construction of second floor was done in the present construction style, thus defacing the architectural charm of the shrine. Overall, the analysis of these shrines has highlighted lack of management of personnel employed, lack of facilities, and lack of management of donation received at these shrines. These things point the need of serious concern towards the management of these shrines if they are to be protected for the future.

4.3.3 SHRI AMARNATH SHRINE BOARD (SASB)

Tourism, Floriculture and Sports Minister, during the National Conference government introduced a bill in the house to provide for the constitution of a Board for better management, upgradation of facilities for pilgrims and matters connected with Shri Amrnathji Yatra (Pilgrimage) on October, 13th, 2000¹⁷. The bill received the accent of Governor and was passed

¹⁷ Information received from Shri Amarnath Shrine Board Office, Srinagar

by Jammu and Kashmir state legislature on 14th November 2000/24th Kart, 1922. The Amarnath Shrine Board thus came into existence.

4.3.3.1 ORGANIZATIONAL STRUCTURE OF THE BOARD

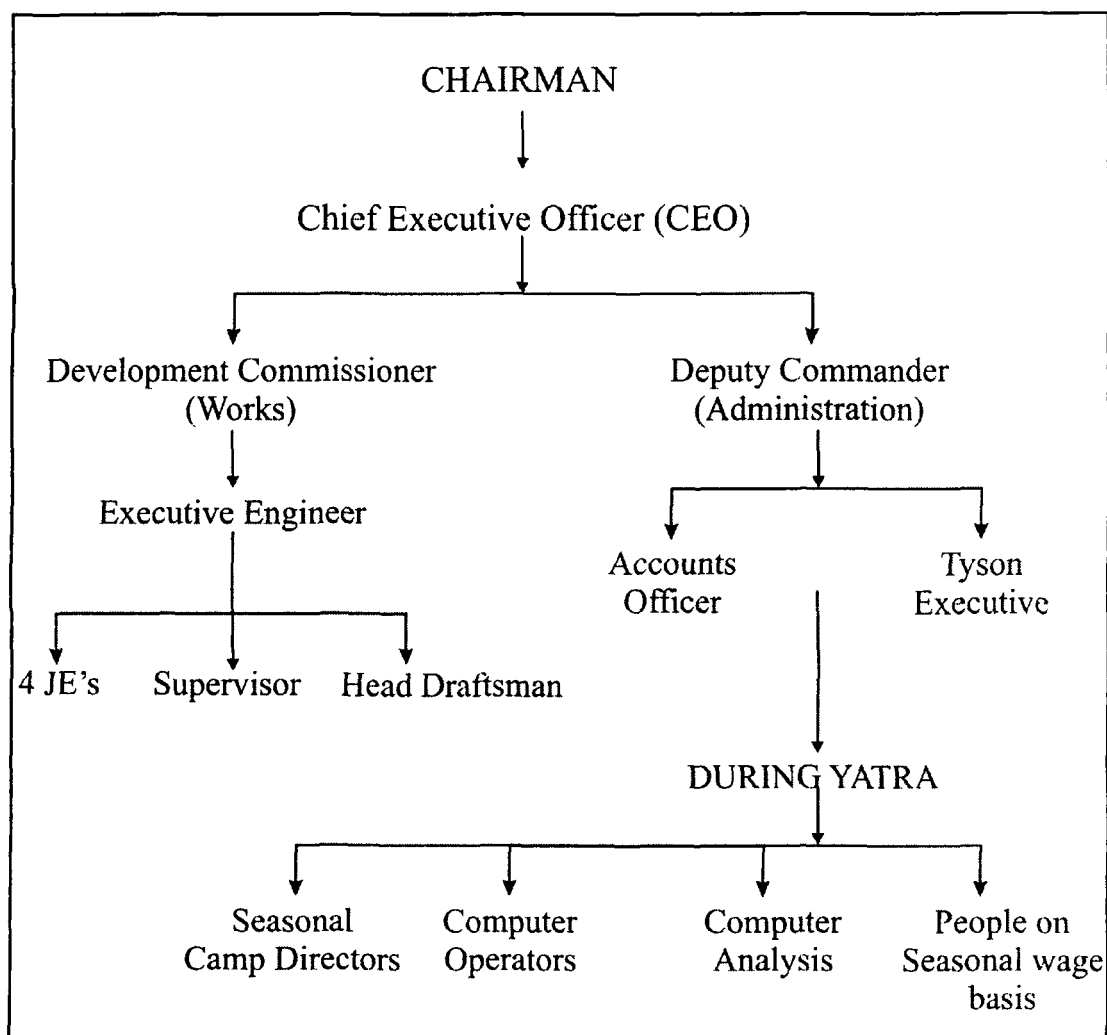
Shri Amarnath Shrine Board is headed by the Chairman, which is usually Governor of Jammu and Kashmir, if he is Hindu. If, the Governor is not Hindu, then he may nominate any eminent person of the state professing the Hindu religion and otherwise qualified to be a member to function as the chairman of the Board. Under him works Chief Executive Officer (CEO), the main authority after chairman for framing policies and assigning departmental works to the lower level management. Development Commissioner (Works) and Deputy Commanding Officer (Administration) are the two officers working under CEO¹⁸.

Employees at the middle level management act as bridge between the CEO and the lower level management. Executive Engineer working under Development Commissioner (Works) is assisted by four Junior Engineers, one supervisor and one Head Draftsman. Deputy Commanding Officer (Administration) is assisted by an Accounts Officer and Tyson Executive. During Yatra (Pilgrimage) season, Deputy CO (Administration) is assisted by an additional staff, comprising of seasonal camp directors, computer operators, computer analysts and other personnel on seasonal wage basis for bringing efficiency in working process during the Yatra (Pilgrimage) period.

¹⁸ Interview of Chief Executive Officer, SASB, Srinagar

Fig. 4.2

ORGANIZATIONAL STRUCTURE OF SASB



Source: Interview of Chief Executive Officer, SASB, Srinagar

4.3.3.2 DUTIES OF THE BOARD

The Board is the main authority for conducting Amarnathji Yatra (Pilgrimage) and is entrusted to perform the following duties regarding the Yatra (Pilgrimage)¹⁹:

- To arrange for proper performance of worship at the holy shrine;
- To provide facilities for proper performance of worship by the pilgrims;

¹⁹ Information received from the office and pamphlet of SASB, Srinagar

- To make arrangements for safe custody of the funds, valuables and jewellery and for preservation of the Board fund;
- To undertake developmental activities concerning the area of the shrine and its surroundings;
- To make provision for payment of suitable emoluments to the salaried staff;
- To make suitable arrangement for imparting religious instructions and general education to the pilgrims;
- Construction of buildings for their accommodations;
- Construction of sanitary work;
- Improvement of means of communication.
- To make provision of medical relief for worshippers and pilgrims; and
- To do all such things as may be incidental and conducive to the efficient management, maintenance and administration of Holy shrine and the Board funds and for convenience of the pilgrims.

4.3.3.3 RECENT INITIATIVES

Some of the recent initiatives taken by the Board to improve its services are: opening of reservation counters for pilgrims at Delhi and Jammu which starts working few months before the Yatra (Pilgrimage) to facilitate the pilgrim's journey. A step ahead, online registration has also been started to cope with the heavy rush of pilgrims. Further, some selected branches of Jammu and Kashmir Bank have opened registration counters for Amarnath pilgrims during the Yatra (Pilgrimage) period in the State as well outside it. More over, information counters are also opened at Delhi, Jammu and in Kashmir by the Tourism Department and the Board during Amarnathji Yatra (Pilgrimage) to provide necessary information about the Yatra (Pilgrimage) to

pilgrims. A helicopter service has also been started from Srinagar and Baltal to the Holy cave.

4.3.3.4 CONDUCTING YATRA

SASB is dependent on donations and offerings for funds. The Board financial inflows consists of grant-in-aid from the State and Central governments, contributions from philanthropic organizations or persons, non-governmental organizations, and registration fee that might be required to be paid under rules by pilgrims or others who initiate economic activity enroute and the Chadawa (offerings made by pilgrims). Special donation schemes like, Sarvottam Darshan scheme, Uttam Darshan scheme, and Pratham Darshan scheme are being launched by the Board for raising funds which provide donors various benefits regarding pilgrimage to the cave²⁰.

All departments of the State government from top to bottom are put in action during the Yatra (Pilgrimage) period. Security cover in the form of army and para military forces also remains in readiness to provide for trouble free journey. Number of pilgrims is increasing with every passing year, giving the Valley some reasons to smile and some lessons to learn. No doubt Amarnath Yatra (Pilgrimage) is a big event for the State government and SASB and all the State machinery is involved for conducting successful Yatra (Pilgrimage). Daily routine of different departments remain suspended during the Yatra (Pilgrimage) time as they are fully pressed into service for the Yatra. But still the Yatra (Pilgrimage) is not being managed effectively and in an pilgrim friendly manner.

Movement of the Yatries (Pilgrims) is not managed properly at Jammu, Sonmarg and Pahalgam, with the result that there is heavy rush of pilgrims at base camps, viz, Pahalgam and Sonmarg. Pilgrims exceed the carrying capacity limit, so there is negative impact of the conditions on visitors as well as on the

²⁰ *ibid*

environment of the place. Overcrowding takes a toll of ecology and environment of these two tourist places. Lack of accommodation at these base camps is also a case of concern. Tent accommodation is somehow arranged for pilgrims which itself is exposed to all sorts of weather vagarism of the mountainous terrain. Repetitive security check puts a bad impression as well as ruins spiritual feeling of the pilgrims. Ecology and environment of the destination is least cared about. Wastage of open air toilets and garbage of tented accommodation makes a hell of the spot. After the Yatra (Pilgrimage), it takes months to clear the debris and for the environment of the spot to reach its normal level. Increase in time period of the Yatra (Pilgrimage) from one to two months has further aggravated the situation due to lack of effective management. Amarnathji Yatra (Pilgrimage) though gives us various reasons to celebrate but managerial apathy of SASB and government at the same time forces them to suffer a lot.

4.3.4 THE JAMMU AND KASHMIR DHARMARTH TRUST

The Trust for the management of temples of the State of Jammu and Kashmir was established by the founder ruler (Maharaja Gulab Singh) of the State. In addition to maintaining old temples and shrines like, Vaishnodevi, Purmandal, Kheer Bhawani and Shankaracharya, the Trust has been entrusted the assignment of building new temples and places of worship, running sadavars, gaushalas, organizing religious discourses and encouraging the teaching of Sanskrit, the mother of all Indian languages. In 1847, with a personal donation of Rs. 5.00 lakhs, the Maharaja made an endowment and set up *Treasury of Shri Raghunathji*, later called the '*Dharmarth Treasury*'. He appointed his son, Mian Ranbir Singh, as its Trustee²¹.

On becoming Maharaja, the young Prince carried out the spiritual commitments of his illustrious father with greater zeal and vigour. With the

²¹ Year Book and Who's Who, 1987, sec. III pg 79-81

interest accruing from the endowment and with his personal liberal donations, as also from the members of Royal family, a network of temples was spread all over the State, particularly summer and winter capitals, Srinagar and Jammu, respectively. The message of Sanathan Dharma was carried outside the State also. Temples were built and sadavrats run at all the important places of pilgrimage such as Haridwar, Kurukshetra, Ayodhya, Varanasi and Rameshwaram. Sanskrit Pathshalas were set up at Utterbani and Jammu. The Maharaja enjoined upon his sons, heirs and descendants to lend their help to the Dharmarth Council running affairs of the trust. He forbade them from incurring any expenditure not permitted by the regulations contained in the *Ain-i-Dharmarth (constitution of Dharmarth)*.

Maharaja Hari Singh, a progressive ruler, threw open all the temples managed by the Trust to Harijans for darshan as early as 1932. In 1935, the Maharaja issued constitution order no.1 of 1991, separating and vesting its management in the Dharmarth Council, independent of the State Government²². With depleted resources, it became extremely difficult for the Trust to do its duty towards its temples and shrines. The Maharaja had no alternative other than retaining only about 125 temples and handing over the rest, over a hundred, to the individual Mahants, Sabhas and Societies. In January, 1959, Maharaja Hari Singh, by means of an indenture, appointed his son, Dr. Karan Singh, as the sole trustee of the Trust²³. The Trust received a setback in September, 1986, when under the rule of Governor, Shri Jagmohan, an Act was enforced vesting the management of Vaishnodevi in the Vaishno devi Shrine Board under his own chairmanship and depriving the Trust of its main source of income²⁴. Now, the sources of income of the trust are donations received at various shrines and temples managed by it, grant-in-aid from the State and Central governments, contributions from philanthropic organizations or

²² ibid

²³ ibid

²⁴ Information retrieved from Mata Vaishno Devi website

persons, and non-governmental organizations. Besides, rent from the properties of the trust is also another source of income.

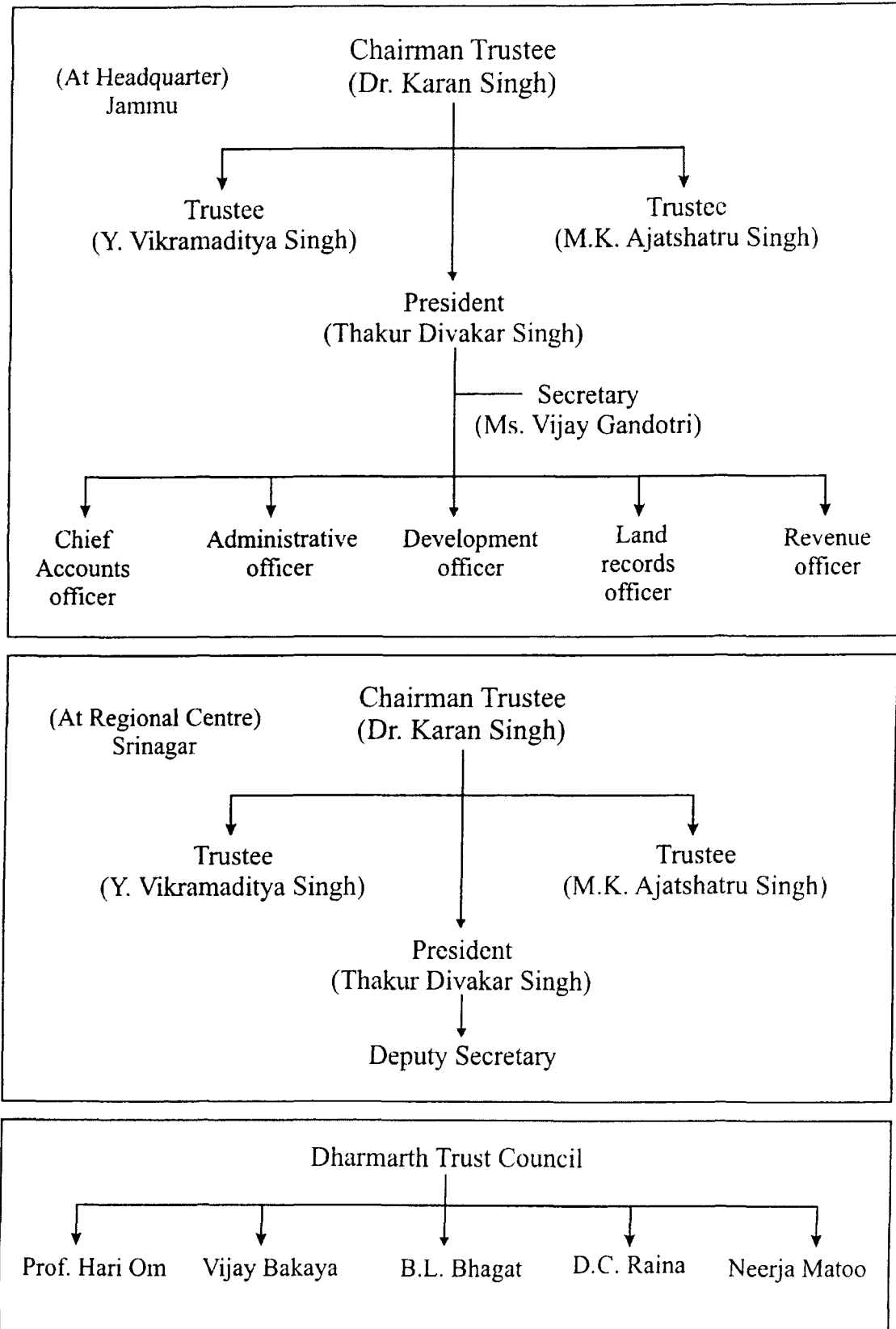
4.3.4.1 ORGANIZATIONAL STRUCTURE OF DHARMARTH TRUST

Dharmarth Trust is working under the supervision of Chairman Trustee, Dr. Karan Singh. It has its regional offices at Jammu and Srinagar. Headquarter of the trust is at Shalimar road, Jammu. But before 1989, central office used to shift with the movement of Darbar Move, i.e., six months of winter at Jammu and for summer period of six months to Srinagar. Now the practice has been discontinued. In addition to Chairman Trustee, there are two additional trustees also. Both are the sons of Dr. Karan Singh. Offices of the trust at regional level work under President of the Trust. At headquarter, President is assisted by Chief Accounts officer, Administrative officer, Development officer, Land records officer and Revenue officer²⁵. These five officers in turn are assisted by a body of ministerial staff comprising of accountants, clerks, and other office staff as per requirement. At Srinagar regional centre, organizational structure of Dharmarth trust is short and brief. Here, President is assisted by a Deputy Secretary only, who in turn commands ministerial staff of clerk, head clerk, and other office staff. Office at Jammu is housed in a big building and is very spacious and the Srinagar office is in pathetic conditions, housed in a security bunker. One can get the idea of the condition of Hindu pilgrimage spots of the Valley from the regional office of the trust at Srinagar.

²⁵ Information received from an employee of Dharmarth trust at Head office, Jammu, during an interview

Fig. 4.3

ORGANIZATIONAL STRUCTURE OF DHARMARTH TRUST



Source: Interview of an employee of the Trust at head office, Jammu

The Trust has a council to assist the Chairman in making decision regarding some important matters of the Trust. The council comprises of five members (present members of the council are given in figure 4.2). Strength of members of the council keeps on changing as per need.

4.3.4.2 WORKING OF THE TRUST AT TEMPLES OF KASHMIR

Although the trust manages the shrines and temples of both Jammu and Kashmir divisions, but the temples and shrines managed by the trust in Kashmir Division are in pathetic condition. Almost all the temples of this division under the management of the Trust are more than 100 years old and needs regular repair and protection. But the situation is reverse. One hardly finds any renovation done at these temples. So far as their protection is concerned, employees of the Trust have made the boundaries of these temples out of bond for themselves and if any one of them dares to put his step inside the border line, he seeks for protection himself. Condition of Bala Devi temple, Gupta Ganga temple, Jwala temple, etc, are the examples of management inadvertence of the Trust. Indifferent attitude and lack of effective management of Hindu pilgrimage sites of Kashmir division has not only taken a toll of these sites but has also hurt the emotions and beliefs of thousands of people. Various temples of the Valley managed by the Trust are in ruins. President of the Trust hardly pays a visit to the Srinagar office. The scholar had to travel to Jammu several times to meet the President because of his unavailability at Srinagar office, even during the time of some festivals linked with Hindu Pilgrimage spots of Kashmir division. Management of the Trust only encashes hard sums at Hindu pilgrimage sites of the Valley but cares least for their protection, renovation and beautification.

4.3.4.3 TEMPLES AND SHRINES MANAGED BY THE TRUST

Pilgrimage sites in the form of temples and shrines managed by the trust in Kashmir Valley are given in table 4.6.

Table 4.6

TEMPLES OF KASHMIR MANAGED BY DHARMARTH TRUST

S. No	Name of the Temple	Location
1	Kheer Bhawani	Tull Mull, Srinagar
2	Gouri Shankar temple	Pahalgam
3	Rani Mandir temple	Gulmarg
4	Shankaracharya temple	Takht-e-Sulaiman, Srinagar
5	Jawala temple	Khrew
6	Gadadhar temple	Old Secretariat, Srinagar
7	Sharika Bhagwati	Hari Parbat, Srinagar
8	Shiv temple	Rainawari, Srinagar
9	Raghunath temple	Barbar Shah, Maisuma, Srinagar
10	Ranbir Swami Raghunath temple	Fateh Kadal, Srinagar
11	Gupta Ganga Shrine	Nishat, Srinagar
12	Bala Devi	Balahama, Panthchowk, Srinagar

Source: Sign Board of Dharmarth Trust at Shankaracharya Temple, Srinagar

4.3.5 KASHMIRI HINDU RELIGIOUS TEMPLE TRUSTS

In addition to the Dharmarth Trust, there are various other temple Trusts working in the Valley for the management of those temples which did not have administrative control of the Dharmarth Trust. These Trusts, include, Durga Naag Trust, Snathan Dharam Punjabi Sabha Trust, Wazir Lakhpat Rai Trust, Narayan Math, Nirvan 108 Ishwaranandji Giri's Math, Dashnami Akhara Math, Prabhandak Committee Nagbal Math, Shichand Chinar Math, and Baba

Dharma Dass Math²⁶. These trusts are like the Awqaf committees of Muslims, which looks after the Muslim Shrines of the Valley. These trusts have their own management. Chairman of the Trust looks after the administration of the temple and its property and appoints employees to be deputed at the temple and at other trust establishments. These temples also receive hard sums of money in donations. They have acquired big properties with the passage of time. Their property includes, Dharmshalas, shops and buildings. Income from the property is used for management of the temple, building other supporting services, purchasing land and property and for conducting different religious events.

Though these Trusts should play an important role in the upkeep of Kashmiri Hindu pilgrimage places but the lack of transparency in management makes one to think suspiciously about the working of these Trusts. Management in the form of 'one man show' is prone to make improper use of donation given by devotees and hence impairs the belief and hurts the sentiments of the people. As there is lack of monitoring from government, properties of various Trusts have been eaten up by the management and at various places they are illegally occupied.

4.3.6 THE JAMMU AND KASHMIR SIKH GURDWARAS PRABHANDAK BOARD

Sikhism is the third major religion in terms of population of Sikhs in this multi-religious State. Two most influential Sikh gurus have visited this Paradise on the earth. The places where they had rested or spent some valuable days for religious discourses have been converted into fine Gurdwaras. In addition, several other Gurdwaras have been built for religious purposes. In order to manage these Gurdwaras of the Valley and the Gurdwaras in other two regions of the State, 'The Jammu and Kashmir Sikh Gurdwaras and Religious Endowment Act: 1973' came into force. The Act laid down the formation of

²⁶ Interview of various Hindu Religious Trust In-charges of Kashmir

Sikh Gurdwara Prabandak Board to carry the overall management of Sikh Gurdwaras of the state and Sikh Gurdwara Prabhandak Committees to increase the efficiency of management at district level.

The Act received the assent of the Governor on 27th April, 1973 and was published in Government Gazette, dated April 30th, 1973²⁷. It is an Act to provide for the better administration of the Sikh Gurdwaras in Jammu and Kashmir State and their properties wherever they situate in the State. This Act defined that the Board shall be a body corporate and shall have a perpetual succession and a common seal as shall sue or be sued. The accounts of the Board and the Committees are audited and examined once in every year by such auditors as may be from time to time appointed by the Government. The Act provided the board with some powers as well laid down some duties to be performed.

The Board is whole and sole authority for looking after the management of Gurdwaras of the State. It has the power to ensure that every committee deals with the property and income of the Gurdwara or Gurdwaras managed by it. It has also the power of general administration, superintendence over all Committees elected.

Gurdwara Prabhandak Board is entrusted with some duties, which are²⁸:

- To arrange funds for transacting its day to day business;
- To inspect and give suitable directions for maintenance of accounts and stores of the Gurdwaras;
- To lay down procedure for the appointment, removal, leave and other service conditions of the establishment/employees of the Committees (like, Granthees and others) from time to time;
- To issue instructions/guidelines/directions to the Committees from time to time with respect to observance of religious functions and proper

²⁷ The Jammu and Kashmir Sikh Gurdwaras and Religious Endowment Act, 1973

²⁸ Information received from personnel deputed in the Board office

administrations of the Gurdwara affairs in the light of Sikh traditions, usages, gumat and the same is adhered to and compiled with by the Committees; and

- To fix percentage of income to be paid to the Board.

4.3.6.1 GURDWARA PRABHANDAK COMMITTEES

To increase the managerial efficiency as well as transparency in carrying out day to day affairs linked with Gurdwaras and religious matters, Gurdwara Prabhandak Committees have been formed at the district level. These district level committees report to the Jammu and Kashmir Sikh Gurdwara Prabhandak Board. Each committee works for one or more districts, as per requirement. Each of the Gurdwara Prabhandak committee consists of 11 members, of which President, Vice-President, Secretary, Joint Secretary, Treasurers and Six other members are elected by the members of the Committee²⁹. The members of these committees works in office for a period not exceeding one year. Every Committee pays annually to the Board for the purpose of meeting lawful management expenses of the Board. Every committee has formed a Gurdwara Fund to receive donations and income from Gurdwaras. There are six Gurdwara Prabhandak Committees working in Kashmir division for the management of the Gurdwaras and their property. The Committees are:

1. Gurdwara Prabhandak Committee Anantnag
2. Gurdwara Prabhandak Committee Badgam
3. Gurdwara Prabhandak Committee Baramulla
4. Gurdwara Prabhandak Committee Kupwara
5. Gurdwara Prabhandak Committee Pulwama
6. Gurdwara Prabhandak Committee Srinagar

²⁹ Interview with President, Gurdwara Prabhandak Board, Jammu

Gurdwara Prabhandak committees are also vested with some powers, which are³⁰:

- Full power of control over the office holders,
- All properties and income of whatever description belonging to the Gurdwara or Gurdwaras,
- Taking all such measures as may be necessary to ensure the proper management of the Gurdwara or Gurdwaras, and
- The efficient administration of the property, income and endowments thereof.

Like Gurdwara Prabhandak Board, Gurdwara Prabhandak Committees are also entrusted with some duties, which are³¹:

- Cause an inventory of Gurdwara property to be prepared in each tehsil in the manner laid down in rule 60 of the Gurdwara Prabhandak Committees;
- Examine working of Gurdwaras and to take such measures as will be necessary to ensure their efficient management and the properties attached thereto;
- Appoint and remove a Granthi in accordance with the procedure laid down by the Board;
- Maintain a proper account of its income and expenditure;
- To appoint managers or make other alternate arrangements to run each Gurdwara in the district;
- Do all acts as may be necessary for effective control, maintenance and administration of Gurdwaras;

³⁰ Information received from President, Gurdwara Prabhandak Committee, Srinagar

³¹ *ibid*

4.3.6.2 USING GURDWARA FUND

Gurdwara funds can be used for the following assigned works³²:

- Maintenance or improvement of the Gurdwara,
- For conducting religious and charitable duties,
- Ceremonies and observances connected therewith,
- Payment of allowances,
- Salaries of officers and servants thereof,
- Fulfillment of the objects of the endowment thereof,
- Maintenance of the langar,
- Such religious, charitable or educational purposes as the committee may consider necessary in connection therewith, or
- For the discharge of any obligations legally incurred.

4.3.6.3 WORKING OF THE BOARD AND COMMITTEES

Gurdwaras as usual are the examples of spick and span places every where. But so far as their management is concerned it has not proved so effective in Jammu and Kashmir State. Due to the lack of cohesion within and between the top level management officials of the Board and the Committees, Administrative heads (President in case of the Board and the Committees) are behaving as the sole authority for running the administrative affairs. They are not working in consultation with the other top level managers which leads to improper functioning of the Board and hence lack of transparency. Moreover, vacant posts of top level management in the Board and the Committees further aggravate the situation. This in turn disturbs the functioning of Gurdwaras and hence the pilgrim suffers due to lack of proper care and services. The recent case of Board suspension due to reports of irregularities was the result of neglectful and indifferent attitude of the Board officials towards their

³² Interview with President, Gurdwara Prabhandak Board, Jammu

responsibilities. Suspension of Gurdwara Prabhandak Committee, Jammu, last year and, Gurdwara Prabhandak Committee, Srinagar this year has also highlighted the loopholes in top management of these committees.

4.3.7 KASHMIR RAJ BODHI MAHA SAHBA

Buddhism has not remained unknown to this part of the land. Kashmir as we know has remained a great seat of Buddhism, has various sacred Monasteries, Viharas, Chatiyas and Gompas. The Buddhist monuments of Kashmir were built during the rule of various Buddhist kings. Sacred sites of Parihaspora, Pandrethan, Harwan, etc, are few examples of this vast treasure. But the lack of management, maintenance and renovation has taken toll of these Buddhist structures and hence, majority of the Buddhist sites are in ruins.

In the thirties of the twentieth century some Kashmiri Pandits actually embraced the faith and by forming the Kashmir Raj Bodhi Maha Sabha they set themselves the task for propagating the teaching of Buddhism and introducing social reforms, promoting education and in general devising and enforcing measures for the upliftment of Kashmir Buddhists and preservation and protection of Buddhist Pilgrimage Spots of Kashmir³³. The Sabha had its Headquarters in Srinagar. It was affiliated with the All India Buddhist Conference and Council and had the Head Lama of Hemis Gumpa as its Patron. Kashmir Raj Bodhi Maha Sabha's enthusiasm gradually waned after the Kashmir government refused to its demand for permitting a Srinagar Buddhist to hold one of the Ladakh Buddhist seats in the Praja Sabha. Till now no initiative has been taken to restart the Sabha or take a new initiative to make a new Sabha³⁴. Although the State and Central government has declared the Buddhist pilgrimage monuments as National and State treasures but still they are left unattended and renovation and preservation work is far away from them. Various historical and religious sites are buried deep inside the ground and are crying for taking a breath but their cries are not audible to the

³³ Singh, N. K., "Buddhism in Kashmir", Gulshan Publishers, Srinagar, 2000, pg xiii

³⁴ Interview with Chairman, Department of Buddhist Studies, Jammu University

administration. As a result Buddhist pilgrimage spots of Kashmir are losing their charm and attraction and are decaying. Kashmir has enough resources of Buddhist pilgrimage but lack of management and initiative to uplift and highlight these sites is depriving our Valley of this great and vast treasure.

While analysing the overall management of these varied pilgrimage tourism sites of the Valley of Kashmir, it comes to fore that although they have enough potential for acting as the support pillars of the economy and the administration is also aware of this fact but the lack of planning and cohesion between the religious Boards and the government, lack of effective management and lack of monitoring by the State government is making heavy loss to the State resource in particular and to the National exchequer as well.

The foregoing discussion concludes that the management problems at the different pilgrimage sites are having a baneful impact on the pilgrimage tourism. They are infact a grave hindrance in the growth and development of pilgrimage tourism. As a result the pilgrimage tourism remains under-highlighted and its potential is not exploited to fullest extent. The study calls for immediate need to tone up the management at these places of pilgrim's interest. A management galvanized as a team can exude motivation and enthusiasm to serve the holy places of their religion. The concerted endeavour of such management would greatly contribute to the sound and smooth growth of pilgrimage tourism by highlighting this potential of Kashmir on tourism map of the world.

However, management's lackadaisical approach to the development of pilgrimage tourism is not the sole factor responsible for all the ills this sector of tourism suffers with in the Valley. There are many other bottlenecks and problems which have bearing on the prospects of development of pilgrimage tourism. The next chapter accordingly, traces them, analyses and discusses the possibilities of brightening the future prospects of pilgrimage tourism in the Valley of Kashmir.

CHAPTER – V

PROBLEMS & PROSPECTS OF PILGRIMAGE TOURISM OF KASHMIR (ANALYSIS & INTERPRETATION)

This chapter deals with highlighting the challenges in the optimal development and evaluating prospects through analysis and interpretation of pilgrimage tourism of Kashmir. The analysis is totally based on information secured from the pilgrims' mouth in the form of primary data. A well designed questionnaire was distributed among the pilgrims at 14 pilgrimage spots of the Valley. At every spot 50 pilgrims were surveyed, and hence a total of 700 pilgrims were contacted for the survey. The spots were chosen keeping in mind the varied nature of pilgrimage potential. Some pilgrimage spots among them have pilgrimage importance dating back to ancient period, some to medieval and some modern period. The questionnaire was prepared keeping in view the potential of the pilgrimage spots and problems faced by tourists and pilgrims visiting Kashmir. The objective was to get maximum information through it and hence the questionnaire was elaborately prepared.

Besides, interviews with the tourism officials, religious board members, and service providers were conducted. Discussions were also held with the people and personnel who were present at the pilgrimage spots to get an overall view of the problems at such spots as well as to evaluate the future prospects of this unique type of tourism. In-depth analysis of various pilgrimage spots around the Valley has been conducted.

The main emphasis of this research work being on highlighting the problems faced by pilgrimage tourism of Kashmir, so measuring the satisfaction level from various services among pilgrims visiting these sites is the main purpose of this questionnaire. As very less is known about the pilgrims visiting the pilgrimage spots of Kashmir so the questionnaire in addition to measuring satisfaction level among pilgrims, also focuses on the profile, purpose, group/individual behaviour, particular time of visit, motivation, recommendation regarding visiting pilgrimage spots of Kashmir, and other pilgrim perceptions, so as to make the pilgrimage tourism of the Valley more attractive, safe and satisfactory. By studying the pilgrims profile, strategies can be devised for making pilgrimage tourism a drawing force to

different segments of pilgrims. The purpose and motivation of pilgrimage can also give an idea in formulating our marketing strategies. Pilgrims recommendation to other pilgrims and tourists regarding visiting pilgrimage spots of the Valley can act as a base to focus on those things which the recommending tourists have liked and improve those areas which the non-recommending tourists have faced. Besides, the satisfaction from various services upto and at the pilgrimage spot will act as an input to evaluate our services according to the perception of the pilgrims at the Pilgrimage Spots of the Valley.

In addition to studying the profile, purpose, perception and motivation of the pilgrims, the questionnaire will act as a tool for highlighting the problem areas of this typical type of tourism and hence contribute to a major extent in findings of this study. Based on the findings of the study, prospects of pilgrimage tourism of Kashmir are evaluated.

In order to avoid the redundancy and repetition of data by doing the individual analysis of questionnaire at all the 14 spots of survey, overall analysis of the first section of questionnaire is done. An aggregate view of the responses of every query of first section of questionnaire of all the spots of survey has been taken into account. Variations if any, in responses regarding those questions at any spot about the perceptions of pilgrims is also highlighted. In addition to saving time and energy by this type of analysis, it also becomes easy to infer the general trend of the perceptions and determine the behaviour and experience of pilgrims at various pilgrimage spots of Kashmir at one go.

For analysis of questionnaire, it is divided into two sections. First section comprises of three parts, Pilgrims Profile, Ziyarat/Darshan of the Pilgrimage Centre, and Motivation of pilgrimage. This section of questionnaire is analysed by taking the aggregate of responses given by respondents regarding a particular option of a particular question at all the 14 spots and dividing it with overall total number of respondents (700) so as to get the

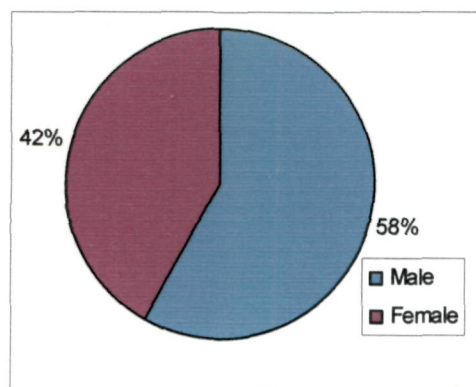
percentage of responses regarding that query of the questionnaire. Like wise percentage of responses regarding other questions of this section of questionnaire has been worked out. This section is represented through statistical tools, like, percentage and pie charts. This section also includes analysis of the hypothesis that “Group behaviour of pilgrims visiting the pilgrimage spots of the Valley encourages more tourist arrivals”. The second section of the questionnaire is analysed through Z-test. It measures the satisfaction of pilgrims about various services at the pilgrimage spots of the survey. The services tested and analysed includes, Transportation, Accommodation, Catering and Food, Shopping, Means of Information, Public Conveniences, Expenses, Social Attitude of People, Illegal Activities, Security, and Feedback and Redressel. Hypothesis about the service perception that “Service standards at various pilgrimage sites of Kashmir are very poor” is also tested in this section of the questionnaire analysis.

5.1 FIRST SECTION

5.1.1- Profiling Pilgrims:

5.1.1.1: Gender

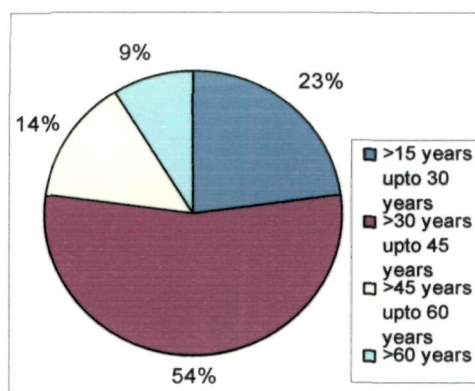
	Male	Female
%age of Respondents	58	42



Most of the pilgrims visiting the pilgrimage spots covered under survey are Males 58% and females 42%. But in case of local pilgrims, females outnumber males at various pilgrimage spots of the Valley, particularly at Muslim pilgrimage spots.

5.1.1.2: Age

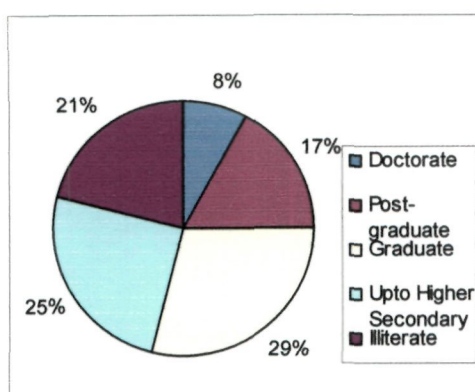
	>15 years upto 30 years	>30 years upto 45 years	>45 years upto 60 years	>60 years
%age of Respondents	23	54	14	9



Domestic as well as foreign tourists visiting tourist spots of Kashmir are mostly from >30 years upto 45 years age group. Same trend has been noticed among the pilgrims visiting the pilgrimage spots of survey. This age group comprised 54% of the total respondents surveyed, followed by >15 years upto 30 years age group which comprised 23%, >45 years upto 60 years age group comprised 14% and >60 years age group comprised 9%. Although it is an average trend of different age groups visiting the pilgrimage spots of the survey, almost same trend has been witnessed at other pilgrimage spots of the survey. However, in case of Muslim pilgrimage spots >45 years upto 60 years age group is most dominant.

5.1.1.3: Education

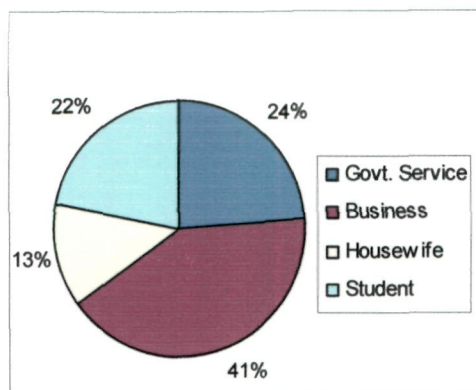
	Doctorate	Post-graduate	Graduate	Upto Higher Secondary	Illiterate
%age of Respondents	8	17	29	25	21



Domestic, International and local Pilgrims of different educational backgrounds visit the pilgrimage spots of Kashmir. The pilgrims surveyed were mostly graduates 29%. Post graduates comprised 17% of total, and 8% were having doctorate degree. 25% of pilgrims were having their education upto Higher Secondary level or below it. Illiterates which mostly comprised house wives and labourers were 21% of the total respondents. However, the pilgrimage spots like, Shankaracharya Temple, Kheer Bhawani Temple, Hazratbal Shrine and Charar-e-Sharief Shrine were visited by pilgrims mostly from doctorate, post-graduate and graduate educational backgrounds.

5.1.1.4: Profession

	Govt. Service	Business	Housewife	Student
%age of Respondents	24	41	13	22

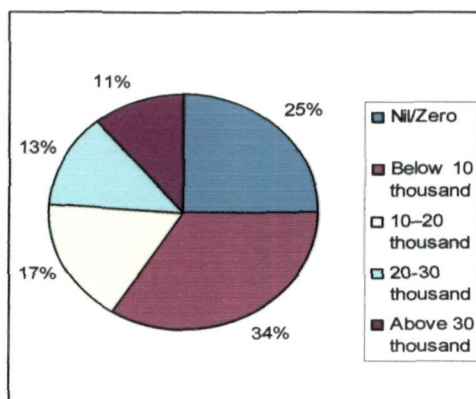


The general trend of pilgrims visiting the pilgrimage spots of the survey is, 24% of pilgrims were doing government service, 13% housewives, 12% students and the majority of pilgrims 41% were engaged in Business. So far as local pilgrims are concerned, housewives outnumber all other professions in visiting various pilgrimage spots of the Valley.

5.1.1.5: Income

(in Rs/-, per month)

	Nil/Zero	Below 10 thousand	10–20 thousand	20-30 thousand	Above 30 thousand
%age of Respondents	25	34	17	13	11

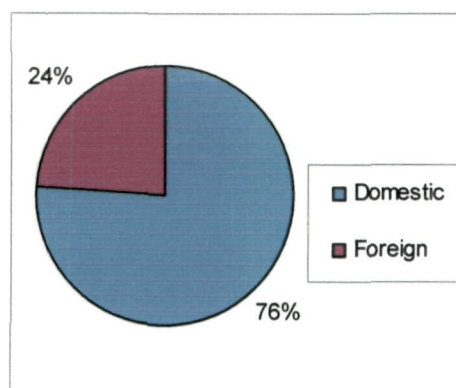


Most of the pilgrims visiting the pilgrimage spots of Kashmir are from *below 10 thousand* income group and comprise 34% of the total pilgrims covered under the survey. 17% pilgrims are from *10 – 20 thousand* income

group, 13% from 20 – 30 thousand and 11% from above 30 thousand income group. Nil/Zero income group includes housewives, students and unemployed youth visiting the pilgrimage spots. They are the second most dominant income group at pilgrimage spots of the Valley comprising 25% of total respondents. Same is true for pilgrims at all other pilgrimage spots of Kashmir so far as their income distribution is concerned.

5.1.1.6: Nationality

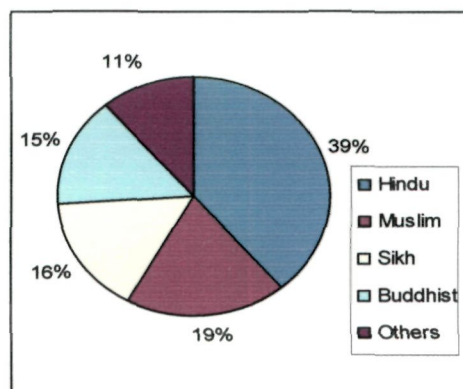
	Domestic	Foreign
%age of Respondents	76	24



Domestic tourist, as on other tourist spots of Kashmir, outnumber foreigners. Same is the case with pilgrimage spots also. Out of the surveyed pilgrims, 76% were Domestic and 24% were foreign nationals. However, in case of Amarnathji Cave Shrine and Kheer Bhawani Temple, the number of domestic tourists is much more than the aggregate percentage of domestic tourist of all the pilgrimage spots surveyed and was 93% domestic and only 7% International.

5.1.1.7: Religion

	Hindu	Muslim	Sikh	Buddhist	Others
%age of Respondents	39	19	16	15	11



As the Valley of Kashmir is a multi-religious spot so the tourists of different faiths visit here. So far as the religion of pilgrims visiting different pilgrimage spots of survey is concerned, majority of them visiting this Muslim dominant State are Hindus accounting for 39%. Pilgrims of other religions visiting the Valley are 19% Muslims, 16% Sikhs, 15% Buddhists and 11% others. Among the 11% 'others' are included tourists belonging to the religions of Christianity, Judaism, etc. But, it was found that the pilgrims visiting pilgrimage spots of Amarnathji Cave Shrine, Kheer Bhawani Temple, and Shankaracharya Temple, about 90% were Hindus and rest 10% were of other religions among which majority were of Muslim faith. At the other pilgrimage spots like, Hazratbal Shrine, Charar-e-Sharief Shrine, Makhdoom Sahib Shrine, Zainudin Wali Shrine, etc, although majority of the pilgrims about 80% were Muslims but Hindus and pilgrims of other religions also visit them in good numbers (20%). Same is the case with Sikh pilgrimage spots.

5.1.2: Ziyarat/Darshan of the Pilgrimage Centre

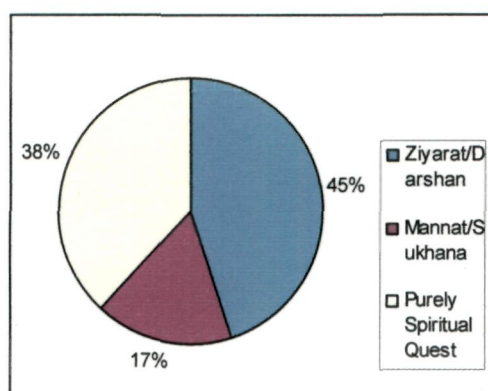
5.1.2.1: Name of the Pilgrimage Spot visited

Survey for the study has been conducted at the 14 pilgrimage spots around the Valley. The sites surveyed includes as per historical records, 5 sites of the ancient period, 7 sites of the medieval period and 2 sites of the modern period. The reason behind selecting these sites was that the sites were in receipt of some tourist and pilgrims, some receiving in good numbers and others very few. The purpose was to gather primary data from them. The sites surveyed in the Valley include:

1. Amarnathji Cave Shrine
2. Shankaracharya Temple
3. Kheer Bhawani Temple
4. Mattan Temples and Springs
5. Parihaspora
6. Khanqah-i-Mualla Shrine
7. Chrar-e-Sharief Shrine
8. Zainudin Wali Shrine
9. Gurdwara Patshahi Pehli
10. Gurdwara Chatti Padshahi
11. Hazratbal Shrine
12. Makhdoom Sahib Shrine
13. Imambara Badgam
14. Vivekananda Kendra Memorial

5.1.2.2: Purpose of Visit:

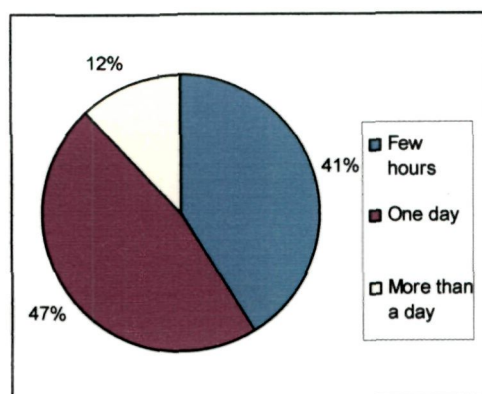
	Ziyarat/Darshan	Mannat/Sukhana	Purely Spiritual Quest
%age of Respondents	45	17	38



Most of the pilgrims visiting the pilgrimage spots of Survey have Ziyarat/Darshan as the purpose of their visit and they include 45% of the total respondents. It is the case with almost all the spots of the survey. 17% pilgrims visit for Mannat/Sukhana and 38% pilgrims visit because of their spiritual quest. As the Valley is considered an abode for the spiritual persons, so the percentage of this purpose of visit is more at some spots of the survey. This purpose is the main reason for visiting different pilgrimage spots without any distinction on the basis of religion.

5.1.2.3: Period of stay at the Pilgrimage spot:

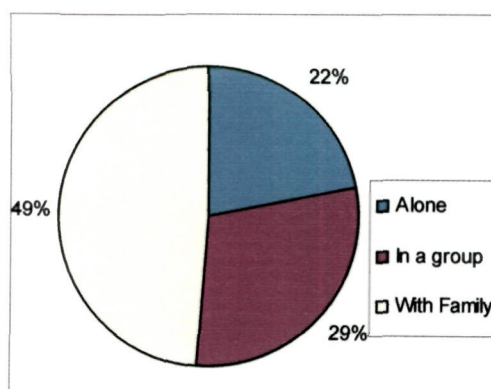
	Few hours	One day	More than a day
%age of Respondents	41	47	12



The three categories of responses to the query were chosen as per the response of the respondents. Majority of the pilgrims visiting the pilgrimage spots of the survey stay for a day and leave to other place in evening. They comprise 47% of the total respondents. Those who stay for only few hours at the spots visited account for 41%. Only 12% pilgrims stay for more than a day at the pilgrimage spots surveyed and these spots are mostly those which are close to the city, like, Hazratbal Shrine, Makhdoom Sahib Shrine, Gurdwara Chatti Padshahi, Shankaracharya Temple, and Khanqah-i-Mualla Shrine. The percentage of respondents staying for one day or more at the spot is much more than the aggregate 12%, in case of the above mentioned pilgrimage spots.

5.1.2.4: Are you alone or in a group:

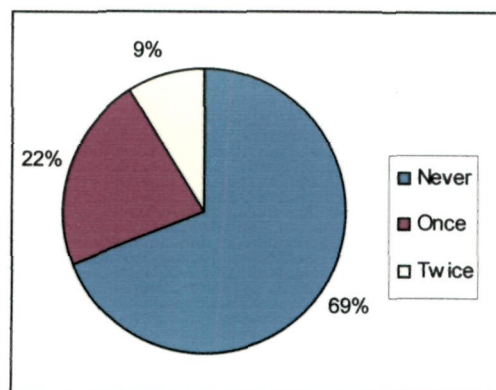
	Alone	In a group	With Family
%age of Respondents	22	29	49



The individual observation of researcher at the pilgrimage spots of the Valley and the Survey of the spots, found that most of the pilgrims were in groups or with their families. This trend was observed at almost all the 14 spots of the survey and at other pilgrimage spots as well. Average 49% respondents of the survey were with their families and 29% of respondents were in groups. Group pilgrims include, students in groups, foreign tourist in groups, Couples coming in groups, etc. Only 22% of the respondents were alone. This highlights the group behaviour of pilgrims ($49 + 29 = 78\%$) visiting the Valley for the purpose of pilgrimage, as group travel to such destinations is considered more spiritual and fruitful. Group travel means more people travelling together, hence, more pilgrim/tourist arrivals. Therefore, this group behaviour is an easy avenue for increasing the arrival of pilgrims and tourists to the Valley as well as for increasing the receipts from tourism. It also proves and accepts the hypothesis that “Group behaviour of pilgrims visiting the pilgrimage spots of the Valley encourages more tourist arrivals”.

5.1.2.5: Number of visits to the Pilgrimage spot before:

	Never	Once	Twice
%age of Respondents	69	22	9

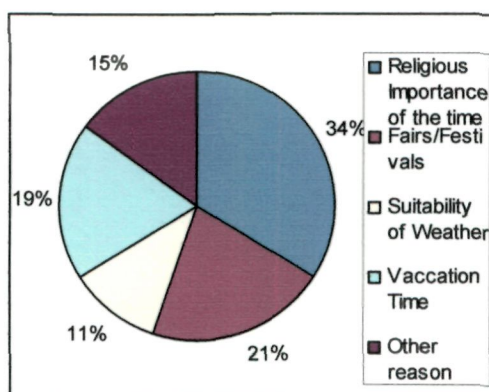


As per the response of the respondents, three categories of responses for the query were chosen. Most of the respondents stated that they have never

visited the spot before. Their number aggregates to 69% of the total respondents. 25% respondents have visited the spot once and 9% respondents have visited twice. The respondents answering in support of once and twice are particularly those who have visited Amarnathji Cave Shrine or Hazratbal Shrine. This highlights the grave negligence of lack of marketing and information given to public about the pilgrimage spots.

5.1.2.6: Why you selected this particular time for your visit:

	Religious importance of the time	Fairs/ Festivals	Suitability of Weather	Vacation Time	Other reason
%age of Respondents	34	21	11	19	15



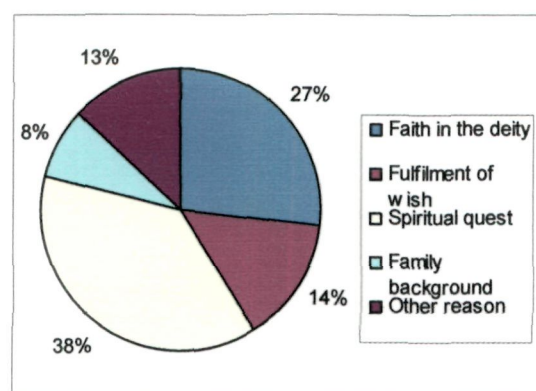
Respondents at the pilgrimage spots of the survey have given different responses regarding selection of the particular time for their visit. Overall 34% respondents have replied in favour of religious importance of the time. 21% have cited fairs and festivals as the reason of their visit. 11% respondents had chosen the destination because of suitability of weather. 19% said because of vacation time and 15% replied in favour of any other reason which included Ziyarat, Mannat, and fulfilment of wish. This brings to fore that the pilgrimage tourism is not bound by seasonality. It hence highlights the Valley as an all

time destination for the purpose of pilgrimage, hence eliminating the concept of seasonality from Kashmir tourism.

5.1.3: Motivation:

5.1.3.1: What motivated you to select this particular Pilgrimage spot as your Pilgrimage destination:

	Faith in the deity	Fulfilment of wish	Spiritual quest	Family background	Other reason
%age of Respondents	27	14	38	8	13

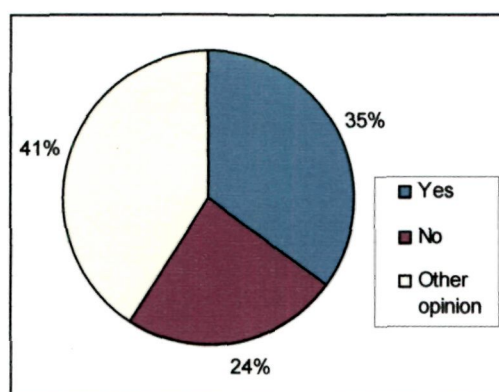


So far as the motivation of the pilgrims regarding visiting pilgrimage spots of the Valley is concerned, 38% of the respondents were motivated because of their spiritual quest satisfied by the spiritual character of the Valley. 27% of the respondents were motivated because of their faith in the deity they were visiting for blessings. 14% came to visit the Valley for the fulfilment of their wishes. Family background and values had influenced 8% of the respondents to visit the Valley. Remaining 13% respondents quoted 'other reasons' for their motivation of visit, which include tour of the Valley, business, meetings etc. There is a slight variation in the response under the category of 'other reason' at Amarnathji Cave Shrine and Kheer Bhawani Temple. There the proportion of respondents citing 'other reason' is less than

8%. It means that the Valley pilgrimage is not restricted to any particular pilgrimage motivation. Instead, a number of motives lure pilgrims for pilgrimage to Kashmir.

5.1.3.2: Do you think of again visiting this Pilgrimage Spot:

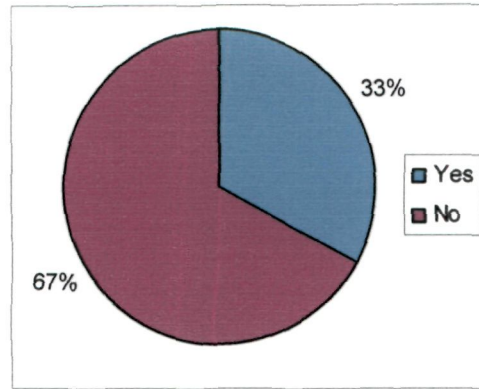
	Yes	No	Other opinion
%age of Respondents	35	24	41



Most of the respondents were of the opinion of visiting the pilgrimage spot again. They constituted 35% of the total pilgrims surveyed while 24% replied in negative. 41% pilgrims were divided in their opinion. They said yes they would like to visit but the services need to be improved. This reflection of pilgrims was traced through interview and they marked their suggestion near the question on the questionnaire. This shows that almost maximum pilgrims are willing to visit the Valley pilgrimage spots but the lack of facilities restricts them from doing that and gives bad mouth publicity.

5.1.3.3: Will you recommend visiting this pilgrimage spot to others:

	Yes	No
%age of Respondents	33	67



Majority of the respondents, 67% disagreed with recommending the pilgrimage spot to others, citing the lack of facilities at the pilgrimage spot the hindrance of their visit. Only a meagre of 33% respondents were in favour of recommending the place to others. This meagre percentage is mostly those people who have visited the pilgrimage spots in the premises of the city. The respondents replying in favour of 'No' are more at the spots like, Amarnathji Cave Shrine, Kheer Bhawani Temple, Mattan Temples and Springs, Parihaspora, Chrar-e-Sharief Shrine, Zainudin Wali Shrine, Gurdwara Patshahi Pehli, Imambara Badgam and Vivekananda Kendra Memorial Nagdandi. It means that although these pilgrimage spots are great pilgrimage centres of Kashmir but the lack of services creates bad impression in the minds of pilgrims about these spots.

5.2 SECOND SECTION

5.2.1 Transportation Service:

Response from the respondents and the individual observation of the scholar indicate the pathetic condition of transport service at almost all the pilgrim spots of survey. Either the service is not available or the quality of the service is abysmal. Z-test checking the service satisfaction of pilgrims for the transportation service at the 14 pilgrimage spots of the survey also highlights the fact by accepting the hypothesis at 11 spots. Hypothesis is rejected at the other three spots, Gurdwara Chatti Padshahi, Hazratbal Shrine and Makhdoom

Sahib Shrine. On these three places, the pilgrims have somehow shown the signs of satisfaction from this service because the spots are located within the heart of the city and on the main roads. Though the city pilgrimage spots are linked with the local transport service but the quality of this service is a case of concern, like, for reaching Makhdoom Sahib Shrine and Gurdwara Chatti Padshahi, the vehicle takes more than an hour from Dalgate, for a mere distance of 5 kms, although they are packed to the full. The state of affair at other pilgrimage spots of survey is very miserable, like, for travelling to Vivekananda Kendra Memorial, one has to either travel on foot or take some chartered or private vehicle; otherwise the long wait for transport is the solution. Lack of satisfactory transport service is one of the hindrances for the repeat visits of the pilgrims and also a reason for bad publicity of mouth.

Table 5.1
Z-TEST VALUES OF TRANSPORT SERVICE AT THE
SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.443376	*
Shankaracharya Temple	1.146137	*
Kheer Bhawani Temple	0.854704	*
Mattan Temples and Springs	1.74815	*
Parihaspora	1.796053	*
Khanqah-i-Mualla Shrine	1.146137	*
Chrar-e-Sharief Shrine	1.74815	*
Zainudin Wali Shrine	1.443376	*
Gurdwara Patshahi Pehli	1.74815	*
Gurdwara Chatti Padshahi	2.388326	+
Hazratbal Shrine	3.868955	+
Makhdoom Sahib Shrine	2.728526	+
Imambara Badgam	1.443376	*
Vivekananda Kendra Memorial	1.74815	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.2 Accommodation Service:

It is one of the primary concerns for a customer for visiting any tourist or pilgrimage spot. Almost all the pilgrimage spots of the Valley are in lacking in the availability of it. Unavailability of this service is one more obstacle in attracting pilgrims towards pilgrimage tourism of Kashmir. The surveyed pilgrim spots hardly provide any night staying accommodation in or around their respective campuses, leaving aside some pilgrim spots which are located within the city premises. Although they do not have their own accommodation facility, yet the pilgrims can stay at the nearby city hotels. Z-test conducted for the evaluation of satisfaction from accommodation service accepted the hypothesis at 12 spots out of the total spots visited. At the rest two spots, Gurdwara Chatti Padshahi, and Hazratbal Shrine pilgrims have shown signs of satisfaction in certain aspects; therefore the hypothesis has been rejected at these two spots. Some pilgrimage spots located within city have accessibility to the accommodation facility as many hotels and guest houses are located all around the city. Only a limited accommodation facility is available at other pilgrim spots, like, a dharmshala each at Gurdwara Chatti Padshahi and at Gurdwara Patshahi Pehli, which is sufficient for a few groups of pilgrims, having few rooms in poor condition. Moreover, the pilgrimage spots having accommodation facility are in dismal condition and getting room is even tough, until and unless you grease the palms of the personnel deputed there. The state of affair is totally worse at all other pilgrim spots of the survey as well as at other pilgrimage spots of the Valley, where a pilgrim has to travel for hours altogether to return back his home or to move to a nearby place providing night stay accommodation.

Table 5.2

**Z-TEST VALUES OF ACCOMMODATION SERVICE AT THE
SURVEYED SPOTS**

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	0.854704	*
Shankaracharya Temple	1.74815	*
Kheer Bhawani Temple	1.74815	*
Mattan Temples and Springs	1.74815	*
Parihaspora	1.146137	*
Khanqah-i-Mualla Shrine	1.443376	*
Chrar-e-Sharief Shrine	1.443376	*
Zainudin Wali Shrine	1.146137	*
Gurdwara Patshahi Pehli	0.854704	*
Gurdwara Chatti Padshahi	2.388326	+
Hazratbal Shrine	5.303301	+
Makhdoom Sahib Shrine	1.443376	*
Imambara Badgam	1.74815	*
Vivekananda Kendra Memorial	1.74815	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.3 Catering and Food Service:

Z-test for checking the service satisfaction from Catering and Food services at the pilgrimage spots of the survey has highlighted the fact that the service overall is in a bad condition and the hypothesis has been accepted at 13 spots out of the total 14 spots surveyed. Hypothesis has been rejected at only one spot, Shankaracharya Temple. Here the pilgrims have found the service satisfactory upto certain extent, as the spot is located near the tourism hub of the city. Pilgrims have to suffer a lot due to the unavailability of Food services at most of the pilgrimage spots of the Valley. In this case also, the city

pilgrimage spots have an alternative, as the pilgrims visiting them can have their meals at the nearby restaurants and hotels of the city. Food service though available at some of the spots surveyed but is of sub-standard food. Kashmiri regional tastes like, monjgul and paratha, etc, are available at Makhdoom Sahib Shrine and Zainudin Wali Shrine. Unavailability or sub-standardness of food is also hampering the repeat visits of pilgrims and creating a bad impression of the pilgrimage spot in the minds of pilgrims.

Table 5.3

**Z-TEST VALUES OF FOOD & CATERING SERVICE AT THE
SURVEYED SPOTS**

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	0.283069	*
Shankaracharya Temple	2.062395	+
Kheer Bhawani Temple	1.443376	*
Mattan Temples and Springs	1.443376	*
Parihaspora	0.854704	*
Khanqah-i-Mualla Shrine	1.74815	*
Chrar-e-Sharief Shrine	1.146137	*
Zainudin Wali Shrine	1.74815	*
Gurdwara Patshahi Pehli	1.74815	*
Gurdwara Chatti Padshahi	0.854704	*
Hazratbal Shrine	1.74815	*
Makhdoom Sahib Shrine	1.74815	*
Imambara Badgam	1.443376	*
Vivekananda Kendra Memorial	1.74815	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.4 Shopping facilities:

Shopping facility is available at very few tourist spots of the Valley, leave aside the pilgrimage spots. The surveyed spots are also in lacking in such facility. Analysis of the Z-tests at different pilgrimage spots for this service reveals that the hypothesis has been accepted at 12 spots and rejected at 2 spots, Shankaracharya Temple and Khanqah-i-Mualla Shrine. At these two spots, the service available is satisfactory due to the reason that these spots are located close to the shopping areas of the summer capital. Souvenir shops are totally non-existent at almost all the pilgrimage spots except at Hazratbal Shrine where various open air stalls are laid out during the time of festivals. Overall the service is non-existent at the Valley pilgrimage spots.

Table 5.4
Z-TEST VALUES OF SHOPPING FACILITIES AT THE
SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.443376	*
Shankaracharya Temple	2.388326	+
Kheer Bhawani Temple	1.74815	*
Mattan Temples and Springs	0.854704	*
Parihaspora	1.443376	*
Khanqah-i-Mualla Shrine	3.868955	+
Charar-e-Sharief Shrine	1.74815	*
Zainudin Wali Shrine	1.74815	*
Gurdwara Patshahi Pehli	0.567504	*
Gurdwara Chatti Padshahi	1.443376	*
Hazratbal Shrine	1.74815	*
Makhdoom Sahib Shrine	0.283069	*
Imambara Badgam	0.854704	*
Vivekananda Kendra Memorial	1.146137	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.
+ shows that the hypothesis is rejected.

5.2.5 Means of Information:

For the Information service, the hypothesis according to Z-test is accepted at all the spots. There is not a single pilgrimage spot at which the hypothesis is rejected or the pilgrims have experienced satisfaction from the available Means of Information. They had to encounter lots of problems due to lack of information or guidance at the pilgrimage spots of Kashmir. Pilgrims at Hazratbal Shrine complained about the use of Urdu sign boards which were placed inside and outside the shrine. Few sign boards have been planted by the ASI at the pilgrimage spots of Shankaracharya Temple and Parihaspora but the sign boards have been placed inappropriately. Other pilgrimage spots are devoid of such informative name plates or they are in less number or in a language which the pilgrim is not able to understand. Overall the means of information are not satisfactory at the pilgrimage spots of the Valley.

Table 5.5

**Z-TEST VALUES OF MEANS OF INFORMATION AT THE
SURVEYED SPOTS**

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.74815	*
Shankaracharya Temple	1.146137	*
Kheer Bhawani Temple	1.443376	*
Mattan Temples and Springs	0.283069	*
Parihaspora	1.74815	*
Khanqah-i-Mualla Shrine	0.567504	*
Chrar-e-Sharief Shrine	1.74815	*
Zainudin Wali Shrine	1.443376	*
Gurdwara Patshahi Pehli	1.443376	*
Gurdwara Chatti Padshahi	1.74815	*
Hazratbal Shrine	1.146137	*
Makhdoom Sahib Shrine	0.854704	*
Imambara Badgam	0.283069	*
Vivekananda Kendra Memorial	1.443376	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.6 Public Conveniences:

Public conveniences in the form of Toilets, Bath rooms, Water points, resting chairs, etc, are the necessary requirements which a pilgrimage or a tourist spot must possess. But the situation at the surveyed pilgrimage spots was totally contrary to the reality. Z-test conducted for this service satisfaction accepted the hypothesis at 13 spots and rejected the hypothesis at only one spots. Hazratbal Shrine has shown the satisfactory value of pilgrims as 'impressive' to a much extent. Hence at this spot, the hypothesis has been rejected. Very few pilgrimage spots have enough public conveniences, like, Chrar-e-Sharief Shrine, Makhdoom Sahib Shrine, Kheer Bhavani, etc., but the condition of bath rooms and water-points at these spots is very pathetic. In general, the public conveniences at the various pilgrimage spots disappoint pilgrims.

Table 5.6
Z-TEST VALUES OF PUBLIC CONVENIENCES AT THE
SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.146137	*
Shankaracharya Temple	0.854704	*
Kheer Bhawani Temple	1.443376	*
Mattan Temples and Springs	0.283069	*
Parihaspora	1.443376	*
Khanqah-i-Mualla Shrine	0.854704	*
Chrar-e-Sharief Shrine	0.567504	*
Zainudin Wali Shrine	1.74815	*
Gurdwara Patshahi Pehli	1.443376	*
Gurdwara Chatti Padshahi	1.146137	*
Hazratbal Shrine	5.303301	+
Makhdoom Sahib Shrine	1.146137	*
Imambara Badgam	1.74815	*
Vivekananda Kendra Memorial	1.146137	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.
+ shows that the hypothesis is rejected.

5.2.7 Expenses:

Regarding this service Z-test showed that the hypothesis has been accepted at all the 14 spots of the survey and is not rejected at any spot. None of the pilgrimage spots has satisfied the pilgrims in terms of the expenditure incurred on different things they shopped at these places, or in other words they have been overcharged. Moreover, all the required commodities and services are not available at pilgrimage spots of the Valley, the pilgrim have to travel long distances to get the commodities and avail such services. Some spots where a few shops provide the commodities and services, charge hefty amounts from pilgrims. Situation is even worse at the spots which are located in rural areas, like, Chrar-e-Sharief Shrine, Parihaspora, etc, and is no good at the city pilgrimage spots as well. Hence, the pilgrims visiting different pilgrimage spots of the Valley suffer due to the lack of monitoring and control on prices of different items which are sold to them by a few vendors.

Table 5.7

Z-TEST VALUES OF EXPENSES AT THE SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.74815	*
Shankaracharya Temple	0.283069	*
Kheer Bhawani Temple	1.443376	*
Mattan Temples and Springs	1.146137	*
Parihaspora	1.443376	*
Khanqah-i-Mualla Shrine	1.146137	*
Chrar-e-Sharief Shrine	0.854704	*
Zainudin Wali Shrine	1.74815	*
Gurdwara Patshahi Pehli	0.283069	*
Gurdwara Chatti Padshahi	0.283069	*
Hazratbal Shrine	1.146137	*
Makhdoom Sahib Shrine	0.283069	*
Imambara Badgam	0.567504	*
Vivekananda Kendra Memorial	1.443376	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.8 Social Attitude of people:

Z-test conducted on the service satisfaction perceived by pilgrims regarding the social attitude of people makes hypothesis test positive at 12 spots and test negative at 2 spots, Gurdwara Patshahi Pehli and Gurdwara Chatti Padshahi. Rejected spots are the example of satisfaction experienced by pilgrims. Although Kashmiris are considered as hospitable people but the situation is a bit different at the various pilgrimage spots of the Valley. Persons deputed at the various shrines and temples have made the hospitable image of Kashmiris inhospitable. Rishis at various shrines are picking pockets of the devotees. At Makhdoom Sahib Shrine, Rishis make a circle around the pilgrim and force him to donate some money as nazrana(holy donation) to them. Even if this menace has been stopped upto some extent at Hazratbal Shrine and Chrar-e-Sharief Shrine but the Rishis have not still abstained from their earlier behaviour. Whereas the attitude of Rishis is a case of concern at the pilgrimage spots, the hospitality of the people at these places is beyond doubt. Overall the pilgrims are not satisfied with the behaviour of the people present inside the pilgrimage spots of Kashmir. While conducting the site surveys of the pilgrimage spots of the Valley, it has been noticed that at some spots Rishis and other persons deputed by the religious organisations do not have any correct and complete knowledge about the spot. Half knowledge is not satiating to the visitor and creates, instead a bad impression of the spot in the minds of pilgrims.

Table 5.8

Z-TEST VALUES OF SOCIAL ATTITUDE OF PEOPLE AT THE SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.74815	*
Shankaracharya Temple	1.74815	*
Kheer Bhawani Temple	0.567504	*
Mattan Temples and Springs	1.74815	*

Parihaspora	0.854704	*
Khanqah-i-Mualla Shrine	0.283069	*
Chrar-e-Sharief Shrine	1.74815	*
Zainudin Wali Shrine	1.443376	*
Gurdwara Patshahi Pehli	3.086067	+
Gurdwara Chatti Padshahi	2.388326	+
Hazratbal Shrine	1.146137	*
Makhdoom Sahib Shrine	0.567504	*
Imambara Badgam	1.443376	*
Vivekananda Kendra Memorial	1.146137	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.9 Illegal Activities:

The test conducted in respect of the responses to such activities rejected the hypothesis at five spots and thus these spots are free from any sort of illegal activities. But the Z-test has accepted the hypothesis at 9 spots which is a case of concern because the service standard of security at these places is very poor and some sort of illegal activities do take place at such spots. The spots are Amarnathji Cave Shrine, Parihaspora, Khanqah-e-Maula Shrine, Chrar-e-Sharief Shrine, Zainudin Wali Shrine, Hazratbal Shrine, Makhdoom Sahib Shrine, Imambara Badgam and Vivekananda Kendra Memorial. People of Kashmir being very religious by nature consider the pilgrimage spot as the means to interact with God and make their life happy and comfortable. Therefore the pilgrimage spots are free from the activities of theft and pick pocketing. But cases of cheating have come to fore at some spots. Cheating by Rishis and the employees of management at the Muslim pilgrimage spots is a point of concern for management. At some spots, like, Makhdoom Sahib Shrine, Hazratbal Shrine, Shankaracharya Temple, etc, it has been found that some road romeos have made these spots as meeting points with girls, hence,

destroying the spiritual atmosphere of these spots as well as becoming a genuine cause for raising eyebrows and suspicion for pilgrims.

Table 5.9

Z-TEST VALUES OF ILLEGAL ACTIVITIES AT THE SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.443376	*
Shankaracharya Temple	5.303301	+
Kheer Bhawani Temple	5.889681	+
Khanqah-i-Mualla Shrine	7.336252	+
Mattan Temples and Springs	0.567504	*
Parihaspora	1.146137	*
Chrar-e-Sharief Shrine	0.567504	*
Zainudin Wali Shrine	1.74815	*
Gurdwara Patshahi Pehli	9.42809	+
Gurdwara Chatti Padshahi	7.336252	+
Hazratbal Shrine	1.74815	*
Makhdoom Sahib Shrine	0.854704	*
Imambara Badgam	0.283069	*
Vivekananda Kendra Memorial	0.854704	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

5.2.10 Security:

For Security service, the hypothesis has been rejected by the Z-tests at only one spot, Hazratbal Shrine. Pilgrims here are fully satisfied with the security arrangement. For the rest 13 spots of survey, hypothesis has been accepted in favour of this service and hence highlights the security dissatisfaction of pilgrims at these spots. Security in the form of deputing Central and State defence personnel at almost all the pilgrimage spots has been provided. All the spots are safe and secure for visiting without any danger. But

some spots have been turned into bunkers by the security personnel who are in excess number at such places like, Shankaracharya Temple, Amarnathji Cave Shrine, Vivekananda Kendra Memorial, and Gurdwara Patshahi Pehli. This becomes a case of concern for visiting devotees as well as of suspicion in the eyes of pilgrims. Taking these things into consideration, security at some spots is not adequate and at some other spots it is in excess. Exception is the Hazratbal Shrine where the security is sufficient and satisfactory.

Table 5.10

Z-TEST VALUES OF SECURITY AT THE SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	1.146137	*
Shankaracharya Temple	1.74815	*
Kheer Bhawani Temple	0.854704	*
Mattan Temples and Springs	1.74815	*
Parihaspora	1.443376	*
Khanqah-i-Mualla Shrine	1.443376	*
Chrar-e-Sharief Shrine	0.567504	*
Zainudin Wali Shrine	0.283069	*
Gurdwara Patshahi Pehli	1.146137	*
Gurdwara Chatti Padshahi	1.74815	*
Hazratbal Shrine	5.303301	+
Makhdoom Sahib Shrine	1.146137	*
Imambara Badgam	1.74815	*
Vivekananda Kendra Memorial	1.146137	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.
+ shows that the hypothesis is rejected.

5.2.11 Feedback and Redressal:

System of Feedback and Redressal is a necessary requirement of any pilgrimage or tourism spot to get the perception and suggestions of the visiting

people in order to upgrade its services. But this system is non-existent at the pilgrimage spots of the Valley. Pilgrims who have visited pilgrimage spots of the Valley have denied finding any such system at these spots. So far as checking the service satisfaction from Feedback and Redressal service is concerned, Z-test done for this service accepted the hypothesis at all the spots of the survey. This means that the service is not satisfactory or is non-existent. The personnel of management deputed at some spots at times can register complaints and suggestions, if any, like at Chrar-e-Sharief Shrine, Hazratbal Shrine, etc. However hardly any action is taken on them, no matter how good or effective they may be. Overall the system of feedback and redressal is either quite unsatisfactory or non-existent at the pilgrimage spots of the Valley.

Table 5.11
Z-TEST VALUES OF FEEDBACK AND REDRESSAL AT THE
SURVEYED SPOTS

Name of the Spot	Z-test value	Remark
Amarnathji Cave Shrine	0.283069	*
Shankaracharya Temple	1.443376	*
Kheer Bhawani Temple	1.146137	*
Khanqah-i-Mualla Shrine	1.74815	*
Mattan Temples and Springs	1.443376	*
Parihaspora	0.854704	*
Chrar-e-Sharief Shrine	1.74815	*
Zainudin Wali Shrine	1.443376	*
Gurdwara Patshahi Pehli	1.146137	*
Gurdwara Chatti Padshahi	0.283069	*
Hazratbal Shrine	1.74815	*
Makhdoom Sahib Shrine	0.567504	*
Imambara Badgam	1.146137	*
Vivekananda Kendra Memorial	1.146137	*

NOTE: * shows that the hypothesis is accepted at 0.05% level of significance.

+ shows that the hypothesis is rejected.

From the above calculations, tests and analysis, it is quite apparent that the services at various spots are inadequate as well as unsatisfactory and at some other spots they are totally non-existent. Keeping aside some sites like, Hazratbal Shrine and Shankaracharya Temple, and some city pilgrimage spots, at which one or two services have shown positive indicators, most of the services at maximum spots are altogether disappointing. Hence, the hypothesis “Service standards at various pilgrimage sites are very poor” checked by Z-test has been accepted. In order to rectify the problems that hamper in providing satisfactory services, the study has in the following pages, identifies such problems and offers suggestions with regard to their improvement in the following chapter.

5.3 PROBLEMS HIGHLIGHTED

The examination of the data collected through questionnaire and the spot surveys analysed as above, various problems being faced by the pilgrimage tourism of Kashmir have come to fore. The host of problems which came to forefront during the study includes:

- Accessibility to any pilgrimage spot is a tough affair. Various spots around the Valley are connected through sub-standard transportation service which are cost wise higher and efficiency wise lower.
- Availing accommodation facility is a dream at most of the pilgrimage spots because the service is available at few spots only. Some spots have this service in limited availability and the pilgrims can avail the service only by greasing the palms of officials. The position of the accommodation facility at such spots is pathetic and at other places it is non-existent.
- Food outlets are totally missing at the pilgrimage spots, like, Vivekananda Kendra Memorial, etc,. At places where they are available, the food stuff is of low standard or restricted to a few outlets providing

limited choice of food. Hygiene, quality and choice are far away from these food outlets. Most of the Muslim religious spots have mainly food outlets in the form of Kashmiri regional taste shops of Manggul and Parathas only, hence restricting the choice of food service.

- Although Shops can be found at some pilgrimage spots but the shopping facility is far from satisfactory around most of the pilgrimage spots. The spots where shops are found provide shopping facility only of Kashmiri regional tastes and some bangle shops of Kashmiri fashion. The shopping material available at such shops is of low standard sold at high price.
- The system of providing information through the means of Information, like, sign board, play cards, posters, etc, are found at three pilgrimage spots only. Other information sources, like, the personnel placed on duty to provide information and guidance to visitors by the religious organisations at the spots also lack in having complete information. The indifferent attitude of Rishis and staff at the spots also hinders the free flow of information and hence a serious hindrance for the pilgrims.
- The pilgrimage spots of Kashmir are devoid of public conveniences. Bathrooms, toilets, and water supply points available at some spots are not worth use. Hazratbal Shrine is the only pilgrimage spot having toilets, bathrooms and seating facility which are worth use by visitors.
- Availing different services at the pilgrimage spots of Kashmir is a costly affair. Pilgrims have to pay an extra penny to avail the services at these spots. Situation is even worse at pilgrimage spots located in remote areas.
- Hospitality and the Kashmiriyat goes together but the inhospitable attitude of the Rishis and Pujaris at shrines of Kashmir is sending wrong signals to the guests. The scene is worse at almost all the Muslim shrines.

- Cheating by Rishis and employees of religious organisations of some innocent pilgrims has also come to fore at some pilgrimage spots of Kashmir, mostly Muslim pilgrimage spots. Some local love birds have also polluted the environment of some pilgrimage spots of Kashmir.
- Deployment of enough security personnel at some pilgrimage spots has created suspicious and dreadful environment to the visitors. Eve teasing by the security forces deployed at the pilgrimage spots of Kashmir is also an additional case of concern.
- No single pilgrimage spot has cared about making an arrangement of Feed back and Redressal system. Hence the pilgrims are left to grin and bear with their sufferings and suggestions on the mercy of God.
- Regarding Social Attitude of people, most of the tourists express their experiences as satisfactory and also felt that local people have been 'hospitable'. However, the market approach and money-motto ideologies altogether change the harmony of cultural interaction between the local people and the guests.
- Services are made available at most of the pilgrimage spots for a limited period of the duration of fair and festival. After the festivities; the pilgrimage spots presents an uninhabited look, devoid of services and attention.
- Preservation effort, if any, put up by the management of the pilgrimage monuments is not in consonance with the architectural and historical importance of the pilgrimage spots.
- At most of the places, land around the pilgrimage monuments is illegally occupied by the residents residing around the pilgrimage spots.
- Sitting, eating and gossiping inside the shrine premises by some locals particularly at Muslim pilgrimage spots creates a bad impression among pilgrims and also destroys the spiritual atmosphere.

- Rishis at some shrines create a mess inside the shrine premises while sharing money and auctioning items donated by pilgrims. At some spots, they surround the pilgrims by forming human chains and hence embarrass the pilgrims visiting the shrine by asking for donation one after another.
- Due to the lack of proper roads upto some pilgrimage spots of Kashmir, pilgrims have to suffer the adversities of nature and hence lots of precious lives are lost while negotiating tough terrain enroute the pilgrimage spot.
- Because of the lack of monitoring and control, carrying capacity of some pilgrimage spots is hardly cared about and hence the pilgrims as well the pilgrimage spot have to suffer.

5.4 PROSPECTS OF PILGRIMAGE TOURISM OF KASHMIR

The World today has shrunk to a global village, after the era of globalisation, liberalisation and privatization. National boundaries have been turned into courtyard boundaries where there is not much restriction on the movement of people across these boundaries. Tough life and more money power is forcing people to visit sacred and serene sites. Hence, every nation is making efforts to grasp maximum share of world tourist arrivals. Marketing and promotional campaigns are run by the nations at high altitudes. But for a nation like, India, which is abound in tourist attractions very less effort can earn big returns.

Kashmir known as tourist's paradise all over the world is full of attractions unique in themselves. Its distinctive tourism products can be seen in the form of lakes, meadows, ice capped mountains, murmuring brooks, ever green forests, Mughal gardens, golf courses, winter and adventure spot destinations, its art, architecture, history and culture, etc. One of its important attractions which has yet not been adequately highlighted is its pilgrimage

potential. The Valley possess enough pilgrimage interests which can not only satisfy the spiritual thirst of a person but will also give him hundreds of reasons to visit this paradise on earth, again and again. Potentialities of Pilgrimage Tourism of Kashmir can be described as:

- Kashmir pilgrimage tourism is not restricted to any particular religion. There are pilgrimage interests for almost every individual professing any faith, whether, Hinduism, Buddhism, Sikhism, Islam or even being a secular. Infact, Kashmir is a spiritual land. Almost all great religious personalities have found a spiritual call in its environs and have travelled towards it, without any distinction on any basis. It gives a call towards humanity and does not restrict a pilgrim to any particular religion. Hence, the varied nature of pilgrimage motivations also increases the sphere of pilgrims visiting the Valley of Kashmir and gives one more reason to increase our statistical figures of tourist arrivals.
- Kashmir has remained an important seat of Hinduism from the very ancient times. Infact, the religion has deep relation with this land and it has helped a lot in its propagation. Numerous shrines of Hindu Gods and Goddesses are found here. Shivji is the supreme deity of Hindu pilgrimage spots of Kashmir. Numerous shrines of Shivji are spread all over the Valley. Shankaracharya Temple, Amarnathji Cave Shrine, and Mattan Temples and Springs are some prime destinations connected with him. Besides, the shrines like, Hariparbat, Kheer Bhawani Temple, etc, are the places where Hindu Goddesses have shown their vision. Enormous number of springs having religious significance are spread throughout the Valley. Some springs are even connected with the prime deities of Hinduism, like, Sita, when she stayed with Ram Chanderji during his exile at Sut Haran, a venerated spring of Hindus. Likewise, Spring of Kheer Bhawani Temple, is auspicious for its link with Goddess Ragnya Devi. Even rivers of Kashmir have very high religious

reverence. At the origin of river Jhelum at Vetha Vethur near Verinag, special type of prayers are offered on every Purnima.

- Buddhism has put a deep impact on the art, culture, architecture and life styles of Kashmiris. The religion has flourished on this land. Kashmir has contributed a lot to this religion in terms of its missionaries and acted as a breeding ground for it. Kashmir has remained the centre stage of politics and religious discourse for the great Buddhist rulers like, Ashoka, Kaniska, Lalitaditya, etc.,. It is a sanctified place for the Buddhist in the sense that Kashmir has been the chosen place of several Buddhist religious congregations. Several stupas, monasteries, and viharas were erected during the Buddhist era which are sacred for Buddhists and an attraction for the pilgrims and the lovers of art and architecture.
- Kashmir is a venerated place for Sikhs too. Two Sikh Gurus have visited and stayed here. Guru Nanak has done a religious discourse for 13 days at Mattan Sharif. The Guru has also donated a Granth Sahib to this place. The place which has now been converted into a Gurdwara is an esteemed pilgrimage centre for Sikhs. Guru Hargobind Singh has also paid his visit here. The place for which the Guru has travelled to Kashmir has been converted into a fine Gurdwara. The miracle shown by Guru at this place has made this place sacred for Sikhs. A spring formed due to His miracle is a big attraction for devotees visiting here. Besides, Guru has also donated a Granth Sahib which is also kept inside the Gurudwara. In addition, several Gurdwaras have been erected at the places where these two Gurus have performed some religious duties and rituals in Kashmir.
- Kashmir is also a land of plentiful of Muslim shrines. Shrines have made Kashmir a characteristic place in terms of its religious belief. These shrines have taught the lessons of peace and brotherhood. They give a call to each and every person of spiritual and religious temper. to

visit these shrines. This call is a call of humanity and can not be restricted to any particular religion. One can witness the unique culture and heritage of Kashmir through these shrines, and can interact with the soft and sober nature of Kashmiris at these spiritual places. The architecture and environment of these shrines takes one close to the ultimate reality.

- Pilgrimage tourism of Kashmir draws people of different demographic profiles as has been proved by the survey. It, hence, removes the boundaries created by other sorts of tourism which allows the movement of the concerned segments of society. Hence pilgrimage tourism can act as a magnet for attracting and assembling people of different religion, hue and colour, at one place with purity of heart and mind.
- Survey of the pilgrims and the pilgrimage spots has brought to fore that pilgrimage encourages group behaviour. Hence, adequately highlighting our pilgrimage potential will provide an easy opportunity to attract more and more tourists.
- Pilgrimage has one unique aspect that it is not bound to any season or suitability of weather. The same has been proved through survey also. Pilgrim can travel any time to fulfil his spiritual quest by visiting the pilgrimage spot he reveres.
- Income and employment effect of tourism on Jammu and Kashmir is more than one third of the total. Highlighting and focussing on pilgrimage tourism can open more avenues of employment in different service sectors, like, transportation, accommodation, food and catering, shopping facilities and other supporting services.
- Promoting Pilgrimage tourism does not invite any objection from the host side, as it is societal friendly type of tourism. Hosts always welcome those visitors who come for religious purpose and serve them in their localities. Thus, the promotion of pilgrimage tourism contributes

to social integration more than anything else. Besides, it will open the doors of prosperity through employment generating avenues in the social friendly manner.

- Pilgrimage tourism will provide an avenue for showcasing the art and artistic wonders of Kashmir. Fairs and festivals attached with the pilgrimage spots provide a platform for it.
- It will provide a medium for interaction and cultural exchange between those sacred pilgrims and the hospitable hosts. This Guest-Host interaction will provide a medium for exchanging the ideas and experience and hence will build the ties between the different social groups which hardly is possible in other forms of tourism.
- This type of tourism will remove the hostilities that have been created by the modern types of tourism between the guests and hosts. Hosts will feel more close to the tourists and the guests will enjoy the hospitality and hence will carry good impression of the people and destination which will in turn lead to an easy and strong publicity by mouth.
- Pilgrim is the least demanding tourist. He only needs the basic necessities. Entertainment and luxury facilities are not his need. This will also favour our state of things in Kashmir because we are already short of such resources to provide international standard facilities which are the primary requirements of tourists now-a-days.
- Pilgrimage destinations provide the best alternative to traditional Kashmir Tourism Triangle of Gulmarg, Srinagar and Pahalgam. Tourist will get diverted to these pilgrimage spots; hence, the burden on age old tourist triangle can be relieved to a large extent.
- Pilgrimage tourism of Kashmir will inform the world about the unique Rishi and Sufi culture. Kashmiri-Iranian architecture of the Kashmiri shrines will lure the pilgrims and tourists visiting these shrines and

hence this unique architecture will get introduced to the world. Hence, more tourists interested in architecture will get attracted towards it.

- The unique religious beliefs of Kashmiri Pandits will also attract many pilgrims. Their unique belief will introduce pilgrims to the other world of Hinduism. The rituals and culture of Kashmiri Pandits will also attract many pilgrims and tourists towards these beliefs and religious practices.
- Exploring pilgrimage tourism will provide an avenue for the visitors of different nationalities to witness the unique rituals and beliefs of Kashmiris, whether Hindu, Buddhist, Sikh or Muslim. Hence, the Valley will act as a venue for research and rituals for the people interested in such things.
- Kashmir is known to the very few people as the Buddhist land, although it has got an enough potential for Buddhist pilgrimage tourism. Marketing the Buddhist pilgrimage sites to south-east Asian countries which are predominantly Buddhists will open the gates of foreign exchange for Kashmir.
- As the pilgrimage spots of different religions are located close to one another at many places and even at some places in the same compound, it provides an opportunity to pilgrims to visit each others religious places and break the barriers of religions. Hence, pilgrimage tourism provides an opportunity to spread brotherhood and religious Integration.
- Pilgrimage tourism also provides an opportunity to review the age old ties with the places linked with the same religious belief as of ours, e.g, linking the rituals of Kheer Bhawani Temple with Karla in South India, provides an opportunity to highlight and market this unique link and attract more and more domestic tourists from the States of Maharashtra, Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu.

- Hot water springs of Kashmir are also live examples of spirituality and religious nature of this revered land on earth. Their spa and medicinal nature can also act as natural therapies along with spiritual care for known and unknown diseases and disorders. This also increases the horizon of exploring pilgrimage tourism.
- Pilgrimage tourism is a sustainable approach to tourism. As the pilgrim is a very sensitive tourist and he least interferes with the environs of the pilgrimage spot.
- Largest religious congregation is of religious nature, like, Ajmer Festival, Kumbh Mela, etc. Kashmir has also the pilgrimage potential to attract millions of pilgrims and that too not only of one religion but of almost all the big religions of the world.
- Success of Vaishno Devi and Amarnathji Cave Shrine pilgrimage spots of Jammu and Kashmir are an inspiration for highlighting and marketing our other pilgrimage destinations which too are not short of pilgrimage potential. These two pilgrimage spots are an example for sustaining economy and attracting pilgrims from all parts of the world. Hence, pilgrimage tourism has been acting as the support pillars of the State economy.
- It is an open secret that the Valley is short of infrastructure. We need to build it so as to compete with other tourist destinations. As pilgrimage spots are spread throughout the Valley, hence pilgrimage tourism provides an opportunity for building the infrastructure to act as a tool for the development of this tourist's paradise.

Taking into consideration the analysis done, problems highlighted and the prospects evaluated, the next chapter will give a brief conclusion of the whole study and will suggest the steps to be taken for preserving, protecting and highlighting the rich treasure of pilgrimage tourism of Kashmir.

CHAPTER – VI

CONCLUSION AND
SUGGESTIONS

The present study has been undertaken to make the garland of tourism attraction of Kashmir more colourful and attractive by exploiting the rich treasure of pilgrimage tourism of Kashmir. As the tourism industry is getting more and more diverse by adding new types of attractions for tourists, every tourist destination is making full use of its resources to add more dollars to its tourist receipts by luring and satisfying tourists. Tourist in turn wants to draw maximum value from his money. He wants to visit those places which provide variety of attractions together with satisfactory services. Hence, there is a race among the tourism destinations around the world to provide more and more attractions, build infrastructure and offer best kind of services.

Kashmir, known as the most beautiful piece of land on the face of this earth is characterized as a miniature heaven designed by nature for the earthly people. Its touristic attractions include snow covered peaks, murmuring brooks, beautiful lakes, Mughal gardens, green meadows, cool and calm climate, revered shrines and hot springs. But the touristic movement has remained confined to the golden triangle of Gulmarg, Srinagar and Pahalgam, although there are much more natural, cultural and pilgrimage tourism attractions which are exclusive to Kashmir. It is a Holy land, the ultimate Thule of pilgrimage. "There is not a space even as large as a grain of seasamum without a tirtha", says Kalhana. Kashmir has imbibed in itself the culture and traditions of Hinduism, Buddhism, Sikhism and Islam, which have got attracted to this sacred land and found it as an ultimate breeding ground.

It is said that Shri Ram Chanderji was the first king who established a kingdom in Kashmir. Alberuni says that "Banaras and Kashmir are the high schools of Hindu Science". Kashmir has a very deep relation with this religion, infact; it is one of the ancient places of its existence. Hundreds of Shiv shrines are found in every nook and corner of this paradise. Shrines of other Hindu Gods and Goddesses are worth visit here. Some beliefs and religious ceremonies of Kashmiri Hindus give Hinduism a new spiritual image in this paradise.

With the rule of Buddhist, they found it the best place for the propagation of their religion. Kashmiri Buddhist missionaries carried the religion to distant lands. Kashmir hosted the historical Fourth Buddhist Council and remained the centre of some important discussions, like, the one between Nagsena and King Milinda. The rule of Ashoka and Kaniska saw the creation of some architectural marvels and revered Buddhist religious structures.

The great Sikh Gurus like, Guru Gobind Singh and Guru Hargobind also found a unique call in its environs. They travelled to this sacred land and held religious discussions as well as gave darshan to their followers. The important points of their religious discourses have been converted into fine Gurdwaras.

With the establishment of a Muslim Sultanate in 1339 A.D., Islam established its firm footings here. The spread of Islam towards the later half of the fourteenth century neither affected the independence of the State nor its culture or politics but absorbed the better aspects of each in itself. Sanskrit remained the official language of the State for some time even after the end of Hindu rule. The Islam which flourished on this land was unique in itself. Shrines were built on the graves of the Rishis and Sufis who propagated the teachings of Islam here. Pilgrims visit these graves and pray for their betterment and solution of their daily drudgeries of life. Islam which is a religion of tolerance not only remained here cordial towards other religions, instead it revered the better aspect of each religion. This aspect of Islam made Kashmir unique in itself. Kashmiri culture and traditions are show cases of this multi-religious and multi-cultural identity of Kashmir.

There are numerous and varied kinds of pilgrimage centres spread throughout Kashmir. If one compares between the pilgrimage tourism interests and other tourism attractions of the Valley, one will find very few spots of tourism attractions in this huge ocean of spirituality. But the apathy of the government and the religious organisations in managing and highlighting has made the pilgrims and the pilgrimage tourism suffer to a large extent. Due to the lack of services most of the pilgrims though have a keen desire yet are

avoiding visiting such spots as they cannot endure the attending difficulties involved in the visit. Government's ennui in sanctioning funds for the pilgrimage development and the lack of management from the religious organisations causes a serious setback to the pilgrimage tourism which remains inadequately highlighted.

The research work is an effort towards exploiting the pilgrimage tourism potential of the Valley and addressing the issues that are hampering its awareness. The study has focused on the working of different religious organisations and evaluated their performance in carrying out the management functions at the pilgrimage spots of the Valley. Spot surveys, interviews and discussions with the pilgrims and the employees at the pilgrimage spots have helped a lot in tracing the real picture of the pilgrimage spots.

Most of the Muslim pilgrimage spots are working under the management of the Board for Jammu and Kashmir Specified Wakf's and Specified Wakf Properties. The Board came into existence under the chairmanship of Hon'ble Chief Minister of Jammu and Kashmir, by virtue of an Ordinance issued by the Governor, Jammu & Kashmir state, under no. : III of 2003, dated: September, 8th, 2003. Before this date, there were 41 sub-Awqaf's working under the management of Muslim Awqaf Trust (MAT). With the formation of the board, 93 shrines were put under its management and the rest of the shrines came under the control of different Awqaf committees. Management of those shrines which are controlled by the Board though some how has improved upto certain extent but is not effective. Condition is even worse at the shrines working under the supervision of different Awqaf committees of Kashmir.

Hindu pilgrimage spots of Kashmir are managed by the Dharmarth Trust and some Hindu Trusts. Dharmarth Trust has adopted a step mother's behaviour in preservation and promotion of Hindu places of Kashmir and hence most of the temples are in ruins. Poor management and lack of transparency in managing the temples is also taking toll of Hindu temples

managed by other Hindu Trusts of the Valley. Sikh pilgrimage spots are controlled by the Sikh Gurdwara Prabhandak Board's through Sikh Gurdwara Prabhandak Committees created for each district of Kashmir. The pilgrimage spots of Sikhism are an example of neat and clean maintenance of shrine and its surroundings. But, their Board and committees have shown lot of unscrupulousness in managing Gurdwara funds and properties, hence are a case of concern.

Buddhism is having its deep relation with Kashmir in terms of its propagation. The religion has vast network of Buddhist pilgrimage centres in Kashmir but the lack of any religious management body for their lookafter, preservation and protection has led these pilgrimage spots to the verge of extinction. Noteworthy to mention here are the name plates that have been fixed by the Central and State Archaeological Departments at some pilgrimage spot to declare them protected monuments. Except this, there is no visible sign or action for the management and protection of those identified Buddhist spots. Tourism Departments of the State and Central government also some times put their blessing in the form of sanctioning some funds for the "Development of Pilgrim Spots" in order to cover all the areas under their definition of sanctioned lists. It can be said that the management shortcoming are making the pilgrimage spots suffer to a greater extent.

Besides spot surveys, interviews and discussions, a survey schedule was also conducted to get the feed back from the pilgrims who visited the pilgrimage spots of Kashmir. Survey was done at 14 pilgrimage spots of different religions located in different corners of Kashmir. The primary data comprising the surveys, interviews and discussion highlighted the fact that Pilgrimage is the most social, environmental and site friendly attraction. Kashmir is second to none in scenic beauty and place of the tourist attractions. Of the numerous attractions, the product of pilgrimage tourism needs to be properly highlighted. For developing any tourism spot, in tourism terminology, there is requirement of four A's, Accessibility, Accommodation, Attraction and

Amenities. However, the scenario of these essential A's, leaving aside one 'A', representing 'Pilgrimage Attractions', is very bad so far as developing pilgrimage tourism is concerned. Hence, for exploiting and reaping the rich dividends of this vast treasure, the scholar highlights some core areas that needs to be focused and also gives some suggestions for rectifying the loopholes in different areas linked with the pilgrimage tourism of the Valley.

I - SUGGESTIONS

Suggestions are given with regard to the different issues emerging from the survey based on the questionnaire and the other aspects of deficiency which came to fore during the field visits, discussions and interview with the people and personnel at the different pilgrimage spots around the Valley. Other areas which are directly or indirectly related with the tourism services have also been addressed and suggestions with regard to them have also been given.

The analysis of the questionnaire revealed that the pilgrims visiting the pilgrimage spots of Kashmir belong to different profiles. Therefore, the marketing strategies are to be adopted not according to some specific segment of the society but keeping in view the varied nature of pilgrims visiting Kashmir. Hence, the need is to be more focused and attentive and adopt the wide approach of marketing and publicity.

Though the Valley possess multi-religious pilgrimage attractions, it requires that our approach should be more focussed on secular character of Kashmir and pursued as our Unique Selling Proposition (USP) of Kashmir Pilgrimage Tourism. This approach in addition to attracting the people of different religious beliefs will also attract those segments of society which have more liberal and secular view. This strategic approach will encourage all the people without distinction on any basis to embark upon pilgrimage tourism to Kashmir.

It has also come to fore during site surveys and questionnaire analysis that most of the pilgrims travelling for pilgrimage purpose to Kashmir Valley have group behaviour. This behaviour though is a strong indicator for Kashmir tourism but puts a lot much responsibility on the service provider to cater to their group needs. So, the need is to fully equip the pilgrimage sites with the services suitable to group as well as individual needs.

As the pilgrimage tourism is not restricted to any particular time period so the need is to remain active and alert all the times to welcome those friendly guests. Services have to be made available round the year at the pilgrimage spots.

Keeping the findings of the study in view; suggestions with regard to development of pilgrimage spots as well as improvement in basic and general services by service providers at the pilgrimage spots are given.

6.1 KASHMIR PILGRIMAGE TOURISM REGULATORY BOARD (KPTRB)

Evaluating the evolutionary aspect and potential of the Pilgrimage tourism of Kashmir, it can be said that the Valley is abound in this enormous treasure but the political and management apathy is taking a toll of it. Therefore, large sections of tourists are remaining unaware of it and the Valley is also leaving an important avenue to attract those special tourists who cherish to visit such spots. Hence, the need of a role model is essential to overcome the many bottlenecks which are currently seen in the preservation, protection as well as accountability of the pilgrimage sites. The researcher recommends the creation of the Kashmir Pilgrimage Tourism Regulatory Board (KPTRB) on the pattern of functioning of major industrial undertakings in private sector. The Organisational structure of the Board should be organised in the following manner:

Chairman	Chief Minister of the State
Vice-Chairman	Minister of Tourism, Jammu and Kashmir
Deputy Chairman	Chief Secretary Tourism, Jammu and Kashmir
Member Secretary	Director Tourism, Kashmir
Chief Executive	A person selected by the members of the Board

6.1.1 MEMBERS OF THE BOARD

Chief Executive, Jammu and Kashmir Board for Specified Wakf and Specified Wakf Properties

A representative of Awqaf Committees

Chairman, Shri Amarnath Shrine Board

Chairman, Jammu and Kashmir Dharmarth Trust

A representative of Hindu Religious Trusts

President, Jammu and Kashmir Gurdwara Prabhandak Board

A representative from Buddhist community of Kashmir

Director State Archaeology, Jammu and Kashmir

6.1.2 ADVISORY COMMITTEE FOR THE BOARD

As the Board can not perform effectively without the cooperation and participation of different service providers to cater to the needs of pilgrims, so the Board will be assisted by an Advisory committee which should comprise of two to three members of Kashmir Transporters Union, two to three members of Taxi unions of Kashmir region, one member of Hotel Association of Kashmir, one member of House Boat Owners Association, one member from Kashmir Bar Council, one member of Kashmir Medical Association, and Director, Doordarshan Srinagar.

Two nominations may be made by the Chief Minister of persons who are reputed travel writers working outside the State but are State subjects of Kashmir. The Chief Minister may add more members but the Advisory Committee should remain manageable and not exceed 13 members.

In order to reduce the administrative bottlenecks, the Board should function as an on-the-spot-decision-making organization instead of 'running files'. The Chief Executive of the Board will prepare the agenda of the meetings of the Board and give presentation on the items of the agenda before the assembled members of the Board. The members in turn shall take decisions in the meeting of the Board which should be implemented. The Board shall be reported back on the progress or delays, and all such matters shall be decided in the meetings of the Board. It is further recommend that the KPTRB be financially sustained by the public and private sectors on a cost-sharing basis. There shall be a budget for this Board and the expenditure will be shared and borne by the State Government and the private sector in the ratio of 51:49. Views and suggestions from every member of the board shall be taken into consideration and should form basis for all the decisions taken by the Board. The Chief Executive of the Board should be vested with more powers and shall play a key role in taking final decisions.

The KPTRB, in addition to the well known functions, shall perform the following activities:

- All the service providers from hawkers to hotels running near pilgrimage centres should be registered under it.
- There should be a monitoring team of the Board who should check the sales items and their rates sold by the service providers at pilgrimage centres.
- To receive and disburse funds from the Government of India and other funding agencies for implementation of approved projects related to

direct or indirect development and sustenance of the infrastructure at the pilgrimage tourism spots of Kashmir.

- Advise the State government on the exemption or levy of taxes and cess to the service providers of pilgrimage tourism.
- Provide assistance to organizations both public and private, which should carry pilgrims from all parts of the country to destinations in Kashmir.
- To identify projects for development of pilgrimage tourism for the private sector and guide them in their fulfilment.
- To formulate the policy on management of the pilgrimage tourism and review the policy from time to time.

Last but not the least, State Institute of Public Administration can be consulted to make the rules and regulations regarding working of such an organisation and present a scheme of an alternate autonomous body which should function better than different religious organisations managing the pilgrimage tourism sites of Kashmir.

6.2 ALTERNATIVE ROADS TO KASHMIR

There is an urgent need to build an alternative road route to the existing Jammu-Srinagar National Highway. The closure of this single road due to land sliding and snow fall closes the only door to Kashmir for the tourists coming from other parts of the country. Alternative to this road is Mughal road which is accessible round the year. Although much has been said about the funding of Mughal Road by the Central and State government but the road has not seen the light of day till today. This project needs to be given high priority of development for its earliest completion. Funds should be sanctioned by the State and Central government without any delay. There is another road that can also be developed to open alternative doors to Kashmir. The road is from Batote via, Doda, Dacksum and Anantnag. The road at Simthan Pass on this

alternative road remains snow bound for at least one month each year. A fresh survey should be initiated to make this road an all-weather road and construct a tunnel at Simthan Pass which can be an alternative to the uncertain Jammu-Srinagar National Highway connecting the Valley to different parts of Country.

6.3 DEVELOPMENT OF ROADS

First and foremost duty is to develop roads which are in bad condition. The roads developed should be brought to standards including re-alignment of local curves, standardising the width of the road, provide shoulder protection on road edges, create central verge, etc. Repair material should be located at convenient distance for issue to the repair gangs. In addition to repairing the roads, various local roads upto the pilgrimage spots also needs to be constructed so as to provide easy accessibility to such spots located in the rural areas.

6.4 PROCURING PUBLIC TRANSPORT

Accessibility is one of the building blocks for making the pilgrimage product popular and attractive to tourists. The condition of the transport service to the pilgrimage spots of Kashmir is a case of serious concern. In order to reap a good dividend of pilgrimage tourism, there is a need of revival of transport services as well as providing an alternative to the existing transport service at some places. The researcher recommends using environment friendly Chariot or traditional Tonga service of Kashmir for the city pilgrimage centres, like, Dastegir Sahib Shrine, Makhdoom Sahib Shrine, Gurdwara Chatti Padshi, Hazratbal Shrine, and other pilgrimage spots within the city. The Chariot service can be like the one used in many tourist spots of western countries, like, Swizerland, Britain, etc. Traditional Tongas, if used for this service, should be renovated and given Kashmiri architectural touch so as to showcase it as a representative of Kashmir art form. The drivers of the chariot or Tonga shall be

dressed in traditional Kashmiri dress. This traditional uniform must be a binding for running Chariot or Tonga service.

Using Chariot or Tonga service in addition to reducing the transport congestion and pollution will also provide an avenue for heritage walk in the city. Hence this would offer an opportunity to highlight the other tourism attractions of the historic city. Rather State government should change the means of transport to Chariot or Tonga transport for tourists within the city and mark some roads particularly for this kind of transport service as “Heritage Tracks”. Some easily accessible and convenient spots should be earmarked for making Chariot and Tonga stands. Guide service should also be made available at Chariot and Tonga stands. Directorate of Tourism, Srinagar should register these Chariot and Tonga service providers and fix rates for different routes. Offenders of the service can be booked under the Tourist Trade Act by the tourism department after inclusion of necessary rules for governing this service. Chariot or Tonga transport will be an eco-approach towards sustainable tourism. Such environment friendly service can also be used at other pilgrimage spots of Kashmir as well as at other tourist spots of the Valley after evaluating the feasibility of using such a service at these spots.

At other spots in the Valley where the above mentioned service is not feasible, revival in transport service for tourists is an utmost case of concern. The researcher feels that there is an acute necessity of official intervention to create superior transport facilities connecting the various pilgrimage/tourist centres in Kashmir division. This superior facility should conform to international standards which shall include, providing air conditioned and dust free bus service with reclining seats having heavy cushions, large windows with manually operated screens, store for drinking water, snacks, separating partition between the driver’s cabin and the seating area, separate seat for guide with a mini public address system, night light facility, adequate luggage store space and wireless set installed on on-line communication with control rooms.

For this superior transport facility, efforts should be made to use clean transport, like, CNG System, Battery Operated Vehicles, etc.

The researcher has particularly identified the need to develop the tariff for the means of transport used by tourists/pilgrims. The tariff should be enforceable in periods of six months in the financial year and should be of two types, namely, calculated by digital meters for travel and secondly by a minimum block of time operations plus additional kilometres run.

There is a strong requirement to sensitise drivers, conductors, assistant drivers of all public transport on aspects of courtesy, knowledge about the local tourist spots, essential first aid intervention, mechanical repairs and on importance of showcasing traditional Kashmiri hospitality.

6.5 DEVELOPING WATER TRANSPORT

Kashmir is rich in various kinds of water resources. Shikaras and houseboats are the trade marks of Kashmir tourism which are linked with water transport. Besides our water is sacred which makes this resource even more special. It can not only be used as a means of transport but also as a means to showcase and project our rich cultural and natural beauty. A survey was undertaken about three decades ago to evaluate if river Jhelum could be utilized for transportation of goods as an alternate means of transport to reach various isolated population pockets. The survey had given promising indicators and suggested waterways from Anantnag downstream on Jhelum upto Wular Lake. The survey highlighted that Inland Water Transport System (IWTS) could be made available along the 170-km stretch of the Jhelum from Khanabal (Anantnag district) in South Kashmir to Khadanyar (Baramulla district) in North Kashmir. Hence, transporting tourists through water transport will be an environment friendly approach of Kashmir tourism which can prove to be USP of Kashmir tourism.

The Valley of Kashmir needs to have separate plan to clean up the rivers and the streams that flow into the main river systems. The researcher feels this is a matter of high importance and should be referred to identified set of experts to create Jhelum Action Plan on the pattern of Ganga Action Plan or Yamuna Action Plan.

6.6 ACCESSIBILITY THROUGH AERIAL ROPEWAYS

Some Pilgrimage spots can be made more accessible and pilgrim friendly by connecting them with aerial ropeways. These ropeways will be an added attraction for the pilgrims and tourists to visit these spots. Ropeways can be planned on those pilgrimage spots which are difficult to reach or are located on high mountains where the pilgrim has to cross a mountain of stairs to arrive at such spots or do arduous tracking. Ropeways can be more suitable at pilgrimage spots like, Shankaracharya, Hariparbat Fort, Zainudin Wali, Amarnath Cave, etc,. A foolproof survey is needed to check the feasibility of ropeways at these spots and other such spots and then creating the facility, keeping the environment and social aspects in consideration.

6.7 ACCOMMODATING PILGRIMS

Kashmir is all but short of rooms when it comes to accommodating tourists who are here for the purpose of picnic or pilgrimage. Particularly during the months of summer and some festive occasions, much difficulty is faced in accommodating tourists when there is an increase in tourist arrivals. As it is not possible to build the accommodation infrastructure overnight particularly in a region like Kashmir, so an alternative to this big problem has to be found. Moreover, the pilgrim is a less demanding tourist and likes to live close to the societies living nearby the shrines.

The appropriate suggestion which can be made is that the Directorate of Tourism, Kashmir should identify service providers near pilgrimage spots, get

the house holders registered who would be owners of one, two or even three bed rooms and convert them into 'living modules'. These bed rooms should be of minimum size 4.25 meters by 3.50 meters. Each module will have a set of crockery for the service of lunch/dinner. It shall have a study table and chair with separate light, one telephone connection, one clothe iron, clean cotton line, small amount of toiletry, special toiletry for women, solar power emergency light (where there is no power, or power is disrupted). The rooms should be providing sun light and warmth. There should be adequate room heating facilities.

The State Department of Tourism should provide the first set of standardise crockery, room furniture and cooking utensils depending on the total offered bed capacity. The State Government should bear the first 50 percent cost of developing the module in which a further 25 percent investment will be of the household in cash and the residual 25 percent of the cost will be under taken by a bank loan, given to the householder directly.

Subsequent repairs of the module will be undertaken by the householder earlier or within cycles of three years. Officers of the Department of Tourism will inspect the premise atleast once a year and within the first four months of the calendar year, and advise on the maintenance repairs. A register shall be kept in the module area in which the visitor would be free to record his impressions of stay as well as provide suggestions. Each house holder shall also keep literature essential for tourists which shall be copies of the approved rate lists for room and food, essential phone no.'s of the Department of Tourism and emergency services, copies of schedules of local transport services, air flights, and train services from the terminals. One member in the family shall also be knowledgeable as guide, and if he works as a guide, his rates of services should also be made known.

The Department of Tourism shall maintain computerised registers in all their centres and reception counters, which will contain the list of such registered persons providing such accommodation facility.

Such kind of accommodation will not only satisfy the accommodation requirement of pilgrims and tourists but will also bridge the gap between guest and hosts. It will be much more than sufficient for pilgrims as well as fulfil the requirements of different segments of tourists. Guests can have the access to know about the culture and life style of hosts who in turn will be benefited in terms of infrastructure and employment. This in turn will create good mouth publicity and hence will build a strong image of the destination. It is also recommended that the accommodation infrastructure should be renovated to give it a more traditional look by showcasing and using Kashmiri art, architecture, and handicrafts at these tourist accommodating centres. Besides training service providers to give a service touch to our services at different places is a necessity in today's more demanding scenario.

6.8 FOOD AND CATERING

Businesses that cater to the eating and drinking needs of visitors is to be promoted at the pilgrimage spots of Kashmir. Tourism department should give special incentives to the unemployed persons for running such shops. Kashmiri cuisine should be promoted through these eating points at pilgrimage spots. Monitoring can be done by the KPTRB to check the quality and hygiene of these eating spots. Every shop should keep a rate menu which should be checked and stamped by the Board. Besides JK TDC should also start pilgrim cafeterias at the pilgrimage spots of Kashmir so as to provide an alternative and variety to the pilgrims of different tastes.

6.9 BUILDING PUBLIC CONVENIENCES

The domestic and foreign pilgrims visiting Kashmir have one more common complaint about the sanitary conditions of public places. Municipal responsibility is seen in great carelessness both in the streets and lanes of all urban areas and the same situation is found at pilgrimage tourist spots visited.

When any person, pilgrim or a tourist visits this Heaven on Earth, he has to wonder here and there for tracing out the toilets, drinking water points, resting chairs, etc, and the end result is that he hardly finds any one of them. The lack of these essential services gives the visiting guests first bad impression about the services at the pilgrimage spots around the Valley as well as at most of the tourist spots. Way side amenities are totally absent in the entire State. There is not a single urinal/toilet marked for female tourists, as if women do not have the need to use them. As the pilgrim is the most demanding tourist for toilets and bathrooms as he needs to purify himself before visiting any pilgrimage spot so making available these facilities is an utmost duty of the management. Creating the facility is an easy task but maintaining it is even more important than creating. Hence due care should be taken to keep these toilets and bathrooms at pilgrimage spots neat and clean.

Besides the lack of toilet facilities, there is no declared drinking water facility available on the highways, with the result that all must carry plastic drinking water bottles during their travels. This has led to plastic pollution in all places of tourist interest. Constructing water points in a region like Kashmir which is full of water reservoirs and where the water doesn't need refining should not be a big task. But the political apathy and lack of planning is making all negativities overtake the positive potential of tourism. Drinking water points should be created at all the pilgrims spots on the pattern of traditional architectural designs. One more aspect that has to be taken care of is that the facility once created is left to the mercy of God. No renovation or cleaning is done at these places. This also gives a bad impression to the guest.

Usual way side facilities are also a case of concern. The availability of wayside facilities should be known as a signage on the State and National Highways. A system of maintenance of wayside units catering to replenishment of furnished stock of basic necessities and commonables may be evolved and given to unemployed persons to run. There should be State wide use of traffic

signals using solar power. Maintenance should be given on contract to agencies, which are capable of doing so.

6.10 SHOPPING AT SHRINES

Pilgrimage centres can prove to be ideal centres for selling the handicrafts and other unique items of Kashmir. Researcher suggests the setting up of Kashmiri Art and Handicraft Market (KAHM) at every pilgrimage spot so as to promote pilgrimage on one hand and market the unique master pieces of Kashmir art on the other. These markets should be set up by the KPTRB around the pilgrimage spots of Kashmir. Every sort of artistic work, like, paper machie, namda work, gabba work, Kashmiri carpets, Suzan work, Kashmiri Shawls, etc, done in Kashmir and the cultural master pieces of Kashmir, like, Pheran, Kangri, Kashmiri dresses, etc, should be available at these spots. Creating such kind of markets around pilgrimage centres will provide employment to large section of unemployed youth and will also create a host friendly behaviour towards such type of tourism. Taking such a measure will create a unique image of Kashmir pilgrimage tourism around the globe.

6.11 SECURITY FOR PILGRIMS

There is an urgent need to provide pilgrim friendly security at all the pilgrimage spots. The security personnel should have tourism specific training. Besides courtesy, tackling the illegal activities they should know politeness and manner to interact and inform pilgrims at the pilgrimage spots. They should be dressed in different kind of uniforms other than the traditional Khakee worn by the State police personnel, in order to give a different look and sense to pilgrim security. These pilgrim security personnel should be given special training and responsibility for creating cordial atmosphere, maintaining peace, guiding pilgrims, helping the needy, and above all meeting and greeting the pilgrims, to make them fit for this special service security. As there are hundreds of

pilgrims spots which are in need of such security personnel, a battalion of pilgrim security should be raised which should be controlled by an enforcement officer of the rank of SSP from police department but will work as an officer of the board, on the pattern of enforcement officer in Tourism Department. Due care has to be taken that security is not in excess at any spot or they have built permanent establishments in the shrine premises so as not to create any suspicion in the eye of the pilgrims.

6.12 MEANS OF INFORMATION

Pilgrimage spots are the cool and calm places so there should be proper use of sign boards at different places in and around the pilgrimage spot. This helps avoid the mess created by the unnecessary enquiries of pilgrims. Sign boards should be legible, written with prominent colours. Different sign boards should not be placed at one spot to create confusion. Instead they should be conveniently placed at appropriate places. Signboards should be such that they will inform as well as attract tourist towards them. This means that they should be created artistically, well designed and well maintained. Sign boards made of wood should be preferred.

6.13 EDUCATING PILGRIMS

Pilgrimage spot is a place where there is no restriction on the entry of any person. But the pilgrims visiting them have to take care of the holy nature of the place so as to maintain its spiritual sanctity. A better way to manage the flow of pilgrims at the pilgrimage spots could be to educate pilgrims, providing them with codes of conduct/ethics that should be displayed prominently in various languages on billboards and through internationally understood signage. Information and awareness about the pilgrimage spot can also be given by selling brochures and booklets, hiring out guiding services, and

renting out earphones and records that allow tourists to walk themselves through religiously important heritage locations.

6.14 EDUCATING HOSTS

Although Kashmir economy to a much extent is dependent on the tourism but the hosts are thinking in the short term gains and are exploiting tourists. This behaviour in long term affects the tourism industry of the State. Awareness campaigns should be started to educate people about the maximum returns and long term gains from this smokeless industry. On the spot training camps for service providers should be started to inform them how to greet and treat the pilgrims. People around the pilgrimage spots should be encouraged to adopt and inculcate the Kashmiri culture and traditions so as to create an environment of Kashmiri hospitality. Infact, the Kashmiri hospitality is world over known for its meeting and greeting behaviour.

6.15 PILGRIM TAX

Most religious site managers adore the idea of charging admission fees to visit God's abode or the places associated with the lives of deity. It is recommended that a pilgrim tax be levied on all persons who are visiting different pilgrimage centres of Kashmir. Tax should be nominal so that pilgrims of different segments can manage it. Money realized from such pilgrim tax should be used in improving the micro economics of the villages neighbouring these sites, part of the money should be earmarked for the maintenance of public services which aid the pilgrims to feel more comfortable. Major part of this tax should be used for keeping the environs of the site neat and clean.

6.16 DEVELOPING LITERATURE ON PILGRIMAGE TOURISM

Although promotional materials of Jammu and Kashmir Tourism department is available in abundance highlighting the scenic beauty as well as the manufactured products of Kashmir, but there is total absence of booklet or pamphlet on highlighting the pilgrimage interests of the Valley. There is a great need felt to develop literature related to disseminate information widely about the significance of the pilgrimage sites located in the Kashmir so as to highlight sacred and secular importance of these spots. This study finds necessity to stress need for preparing material required for making booklets and brochures highlighting the varied interests of pilgrimage tourism of Kashmir.

6.17 COMMUNITY BENEFITS

Religious organizations and their associated shrines or holy places and the surrounding communities can not operate in seclusion from each other. Communities around the pilgrimage spots will get benefits generated by pilgrimage tourism, and religious organizations will need the support of the community. Promoting pilgrimage tourism will open the gates for the prosperity of the community. It will generate different employment avenues in different sectors of economy, like, transport, accommodation, food and catering, guiding services, etc. Handicraft and handloom artisans will find avenues for their business and hence will lead to the promotion of these sectors which in turn will open the further avenues of employment for the poor and needy sections of the society attached with these industries. It will lead to the development of the villages and the spot environs with the creation of infrastructural facilities. Level of standard of living of people will rise. Cultural exchange will breed goodwill among the guest and hosts and hence the ties of brotherhood will get stronger. As the people from different sections and different areas within and outside the country will visit these pilgrimage spots, it will create a sense of national integration and spread the message of universal brotherhood. It would be pertinent to point out here that only a fraction of the

economic importance of pilgrimage tourism is directly associated with the pilgrimage. Infact, the staple part of the pilgrimage tourism has bearing on the economic well-being of the people surrounding the site. The majority of economic benefits arising from pilgrimage tourism occur to the community living in the area in which the sacred place is located.

6.18 PROMOTING PILGRIMAGE TOURISM

Kashmir though possesses enough tourism attractions to satisfy the taste of any tourist but is lacking in its marketing and publicity initiatives. An aggressive campaign needs to be organised worldwide. Kashmir World Tourism Bureaus should be encouraged to organise local publicity. They should be supplied pilgrimage tourism promotion kits consisting of TV advertisements video material, newspaper advertisement kits, pamphlets and posters for displays in schools and local commercial events. Links should be created on internet with different tourism related websites so as to aggressively market pilgrimage tourism of Kashmir. Periodically from a central source preferably a reputed advertising company based in India, travel advisories should be issued to counter any negative image generated by local governments against persons visiting India. Personalities from entertainment and sports field should be used in marketing and publicity campaigns to encourage and motivate tourists for safe and secure travel to the Secular City.

Tourism professionals from different service sectors of the industry should be invited by the tourism department for conducting orientation courses of some selected travel agents so that they are competent to inform tourists about Pilgrimage interests of Kashmir in an easy and convenient manner. Moreover, each year the State Government should invite in turn from various identified countries, travel agents and tour operators to visit Kashmir pilgrimage sites at State expense to familiarize them with the available facilities and impress upon their clients to visit these sacred sites. Some IATA registered agencies headquartered in India should be appointed as authorized

travel agents to book groups or individual tourists to visit the Kashmir Pilgrimage spots.

6.19 HIGHLIGHTING MULTI - RELIGIOUS CHARACTER

Kashmir is the main hub for all the great religions of the world and this fact is known to a lesser cross section of society. All the great religious personalities or founders of religions, like, Sikhism, Buddhism, Hinduism and Islam have either visited this sacred land or have chosen it as their final resting place. This revered land has remained the land of spirituality from the very earlier times. The Buddhist pilgrimage character of Kashmir has remained hidden. This needs to be brought to limelight. Buddhist religious structures need to be marketed to the Buddhism followers around the world. Sikhism also has a deep relation with this part of land as Guru Gobind Singh and Guru Hargobind Singh have visited and propagated their religion here. Hence, Sikhism also needs to be projected as main attraction for the believers of this religion. Hinduism and Kashmir have a deep and ancient relationship. This needs to be projected and the Hindu religious places be marketed aggressively. Islam which is a predominant religion here has a deep relation with spirituality and this too needs to be highlighted as very few people are aware about it. Spirituality and Kashmiri Sufism are synonymous and hence projecting such things will put Kashmir in the travel itineraries of the tourists around the world.

6.20 ORGANISING PILGRIM CHARTERS

KPTRB in collaboration with Jammu and Kashmir Tourism Department should organise pilgrim charters to inform and make aware the international and national tourists about the unique pilgrimage potential of Kashmir tourism. This can be done with the help of National Air Carriers as well as some international ones. Organising charters is an easy affair but handling the coming guests and satisfying them is a difficult task. So the primary

requirement is to create all sorts of infrastructure facilities, arrange service providers and then organise such charters. Implementation of the suggestions given in the study with regard to building transport, accommodation and other services and infrastructure can solve the problems to a great extent. Once the International awareness about the destination is built there is no further need of investment in terms of marketing and publicity. Only the services and the infrastructure has to be kept updated.

6.21 ESTABLISHING TOURISM RESEARCH INSTITUTE

Kashmir has unique treasures of tourism which no other tourist destination on this earth possesses. Besides, it provides the employment avenues for a large section of Kashmiri population. There is an urgent need of establishing a research institute on tourism in this Tourism State. The institute should be developed under the supervision of Central Ministry of Tourism of India. Besides, tourism professionals and premier tourism institutes of the country should be consulted for the necessary guidance and technical assistance in its establishment. This Research Institute of Tourism will revive the tourism industry of the Valley. It will explore the new areas for new types of tourism as the Valley is not short of such resources. Environmental impact and assessment of various tourism interests of the Valley can be done by the institute, and then environmental friendly measures can be taken. The institute will produce the human resource required for the various spheres of this sensitive service sector. Workshops for the tourism service providers can be done by the institute to build new skills among them and encourage the private players for starting new ventures related to tourism. Awareness camps may be conducted by the visiting research scholars of this institute in different tourist spots to inform and make aware the local population about the long term benefits from tourism as well as to teach them how to meet and greet guests. The institute can help provide research on finding ways and means of more community involvement in different spheres of Kashmir tourism. The institute can help provide a better

input for framing the policies and plans of the government regarding tourism. It can also suggest means for better marketing and publicity of pilgrimage tourism and its related events.

6.22 CREATING PILGRIMAGE TOURISM CIRCUITS

Pilgrimage tourism interests of the Valley are varied. Pilgrimage Tourism Circuits of different religions can be created to attract pilgrims from various religious backgrounds. There can be different Pilgrimage Tourism Circuits for Hindus, Buddhists, Muslims, Sikhs, and Sacred Springs. There can also be inter-religious pilgrimage circuits connecting two or more religious attractions. For the tourists interested in spirituality, there can be pilgrimage circuits linking spiritual and secular sites. Potential tourism spots can also be included in the pilgrimage tourism circuits to mutually benefit each other and provide a variety of attractions for pilgrims and tourists.

Buddhist tourism circuit can be built between Parihaspora, Harwan, Pandrethan, etc. Sikh pilgrimage circuit can include Gurdwara Patshahi Pehli, Gurdwara Chatti Padshahi, Gurdwara Chhevin Patshahi Param Pillan, Uri, etc., Hindu Pilgrimage circuit will revolve around Shankaracharya, Kheer Bhawani, Sharika Devi, Martand, Mattan, Pandava Temple, Awantipore, Vivekananda Kendra Nagdandi, Vishnu Pad, etc., Muslim Pilgrimage circuit can be of Hazratbal, Charar-e-sharief, Makhdoom Sahib, Baba Reshi, Zainudin Wali, Dastigeer Sahib, Khanqah-e-Maula, Baba Shakoor-ud-din, Syed Hassan Mantaqi, etc., Pilgrimage circuit of Sacred Springs can revolve around Nagbal, Vetha-Vatur, Sut Haran, Pushkar Nag, Shiv Nag, etc., After the success of these religious circuits, there can be devised circuits comprising more than one religion. These would be inter-religious tourism circuits, like, a pilgrimage tourism circuit between Hindu, Muslim, Buddhist, and Sikh sites, e.g., Shankaracharya, Hazratbal, Parihaspora, and Gurdwara Patshahi Pehli. Like wise many other inter-religious pilgrimage tourism circuits can be developed. In addition, pilgrimage and tourism circuits can be developed in unison like, a

circuit between Pahalgam, Gulmarg and Kheer Bhawani. Like wise hundreds of other pilgrimage circuits can be developed after checking the feasibility of transport and accommodation at the various pilgrimage and tourism sites.

6.23 ORGANISING FAIRS AND FESTIVALS

Kashmir also has some unique fairs and festivals attached with its pilgrimage spots which are unknown to the rest of world. These fairs and festivals not only highlight the religious contribution and the personality of the deity but also showcase unique features of their attachment with the shrines. Like, Dambali and Zool festivals attached with the shrines of Baba Naseebudin Gazi and Sheikh Zainuddin Wali are unique in themselves. Likewise, some other festivals celebrated at Kheer Bhawani, Hazratbal, and Chrar-e-Sharief project the culture and traditions of Kashmir and also provide a platform for the Kashmiri artisans to showcase their artistic masterpieces. The KPTRB should review these fairs and festivals and market them on the patterns of the fairs and festivals celebrated in other States, like, Rajesthan's Ajmer Festival, etc. The fairs and festivals of Kashmir are distinctive and they will draw sizable number of pilgrims and tourists, the only need being to plan and promote them efficiently.

6.24 DESIGNING A WEBSITE ON KASHMIR PILGRIMAGE TOURISM

Pilgrimage tourism of Kashmir is a vast resource and has the potential to attract sizable number of population but it is also the least known tourist interest of Kashmir tourism. A website on internet needs to be created which can make aware potential pilgrims about the pilgrimage interests of the Valley and provide them authentic information. The website should provide information on history, architecture, legends, myths and fables, besides, geography of the pilgrimage sites. The site should contain links on Kashmiri

Sufism, Kashmiri Rishism, Kashmiri Shivism, Kashmiri Sufis, Kashmiri Rishis, Unique religious beliefs of Kashmiri Pandits, Fairs and Festivals attached with the pilgrimage spots of Kashmir, Springs of Kashmir, etc.,. The website should also give all the authentic information regarding these interests of Kashmir pilgrimage tourism. Buddhist tourism should be the main part of this site. It should also inform pilgrims about the weather conditions and other do's and don'ts of visiting pilgrimage sites of Kashmir. The site should have links and facility for booking hotels, houseboats, transport service and booking flights. It should also provide information and links with the tourism department and travel and tour operators of Kashmir. The site should give all the relevant information regarding management and pilgrim statistics as well.

6.25 FRIENDLY AMARNATH YATRA

Amarnath Cave is a big pilgrimage spot and Amarnath yatra is the biggest religious congregation of Kashmir so far as the number of pilgrims visiting it is concerned. But it is also true that it is mismanaged although whole State machinery is put into action during those two months of Yatra. Carrying Capacity of the destination is the prime concern which the management has to take care of but is least cared. This, according to researcher can be ensured at the time of registration by pilgrims. Each registration counter can be given the maximum limit of registrations for a particular day, say two thousand. Like wise, five registration counters can do the registration for maximum of ten thousand pilgrims for a specific day. If the number of registrations is more, they should be registered for the next day. Hence, pre-planning for providing different services can be done according to the pilgrim's strength. One more aspect of avoiding the rush at the two base camps, Pahalgam and Baltal, of the yatra is that there should be an entry gate and an exit gate of the yatra. Pilgrims to Amarnath yatra should go for darshan using the Pahalgam route and travel back from the Cave Shrine through the Baltal route. In this way maximum tourists can visit the Cave shrine in minimum time in a safe and comfortable

manner. By following this passage, they can save two days of yatra and also there will be no rush of pilgrims at the base camps. Hence, more tourists can be accommodated in the two months time of the Yatra(Pilgrimage). Only the arrangements for the stay and transportation upto and from the base camps remain to be looked after.

Recent case of melting of Shiv linga has given a shock to devotees visiting the shrine. This has occurred due to more number of pilgrims visiting the shrine without proper monitoring regarding use of things which disturb the environment of the cave, like, taking photographs, burning candles and other puja items. Also lack of equipments to keep the Cave environment at its suitable temperature is also responsible for this situation. This needs to be tackled by proper monitoring and procuring things needed for keeping the temperature of the cave shrine at its undisturbed level.

Dry open latrines having removable collection tanks should be placed at convenient places to avoid pollution of the running streams. Department of Research and Development Organisation is now having bio-degradable waste degradation facility and these units should now be located at convenient places for use of the Amarnath Yatries.

It is also recommended that the area should be open to trekking for a period of 5 months instead of present two months. This period should be from May to September each year. Future system of registration of trekkers be evolved who would like to walk to Amarnath cave in the odd season which excludes the months of July and August. To ensure passenger safety, the State government should provide for inspection of the trekkers kit and also disallow individual to freely move. Instead small groups only be permitted to take the journeys. Besides, the trekking to the cave during these odd months should be open for some specific age groups only. This could also prove to be an alternative for the sudden rush of tourists as well as for promoting the adventure tourism in the area.

6.26 EXPLORING HOT SPRINGS

The Valley of Kashmir is abound in hot springs spread throughout its length and breadth. The streams are full of variegated nature - some big and some small, some accessible and some less accessible, some explored and a lot much to be explored. These springs are linked with great religious personalities who visited Kashmir and have been formed by the miracles of them, because either they were in need of water at that time or they created them by their miracles for the benefit of society. Hence, these springs are important centres of pilgrimage. Besides, the religious importance, these hot springs are also known for their medicinal and mineral properties. The researcher recommends that the Directorate of Tourism, Kashmir, with the cooperation of the Department of Archaeology, and the Department of Geology of the University of Kashmir, make an inspection of these springs, bring on map all such hot springs and make them available to visiting tourists as bathing spas.

As there is a lot of boom about the health tourism and nature care treatments, hot water springs of Kashmir provide a good opportunity to tap this market. The water of the springs should be collected properly, channelled and a health complex be located. The special quality of water needs to be emphasized and all these activities should be clubbed under a new nature-care facility for foreign and domestic tourists. Strong publicity about these hot springs as hot pilgrimage and health spots can bring a large crowd of tourists towards the Valley.

6.27 FEEDBACK AND REDRESSEL

It is obvious that besides taking hundreds of measures there may be some shortcomings in services or in the pilgrim's satisfaction. Hence, a Feedback and Redressel system should be there to handle such complaints or receive suggestions made by the pilgrims. There should be prominent suggestions and complaint boxes in premises of the pilgrimage spots. These

boxes should be opened every day by the board official assigned the job. There must be prompt action on the complaints lodged against the employees or the services so as to improve the services and provide better comfort to pilgrims. Suggestions given by pilgrims should be discussed in the board meeting and action on the relevant ones should be taken.

Working on the suggestions given in the thesis will ease the passage of pilgrims and tourist to the pilgrimage spots of Kashmir. The satisfied pilgrim/tourist will carry a good impression of the destination and hence will do word of mouth publicity. Thus, the Pilgrimage Tourism of Kashmir will move out of the Dark Age of publicity and development and will get known to the tourism world as a unique attraction of overall Kashmir tourism.

II - GUIDELINES FOR FURTHER RESEARCH IN THIS AREA

Though the study has made an effort to cover almost all aspects of Kashmir Pilgrimage Tourism but some aspects have not been given the space, time, and effort they deserve because of their vast potential and depth on account of limitations of this study. Hence, on the basis of the study as also the insight gained during the course of the study, the following recommendations can be made regarding direction for further research in this area.

- Devising a sound marketing strategy for promoting Pilgrimage Tourism of Kashmir.
- Exploring, exploiting and marketing the Buddhist Tourism of Kashmir.
- Marketing the secular character of Muslim shrines as unique tourism attraction of Kashmir pilgrimage.
- Promoting Kheer Bhawani Pilgrimage as a link between North and South India to attract pilgrims/tourists from South India.

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APPENDICES

SURVEY SCHEDULE

“A STUDY OF THE PILGRIMAGE TOURISM OF KASHMIR”

For Ph. D. Thesis under the Department of Commerce,
Aligarh Muslim University Aligarh (AMU), Aligarh

Schedule No. _____ Date of Interview: _____
Place: _____

Note: Kindly specify your responses regarding questions by putting a tick mark on any one of the question options or write your remarks at the blank spaces given at the end of the questions, as per your satisfaction.

PART 1- PROFILING PILGRIMS:

- | | | |
|------|------------------|-------|
| I. | Gender | _____ |
| II. | Age | _____ |
| III. | Education | _____ |
| IV. | Profession | _____ |
| V. | Income (Monthly) | _____ |
| VI. | Nationality | _____ |
| VII. | Religion | _____ |

PART II- ZIYARAT/DARSHAN OF THE PILGRIMAGE CENTRE:

- a) Name of the Pilgrimage Spot Visited _____
- b) Purpose of Visit
- | | |
|----------------------------|--------------------|
| i) Ziyarat/Darshan | iii) Mannat/Sukhna |
| ii) Purely Spiritual Quest | |
- c) Proposed time of stay at the Pilgrimage spot: _____
- d) Are you alone or in a group:
- | | | |
|----------|----------------|------------------|
| i) Alone | ii) In a group | iii) With Family |
|----------|----------------|------------------|
- e) Number of visits to the Pilgrimage spot before _____
- f) Why you selected this particular time for your visit?
- | | |
|--------------------------------------|---------------------|
| i) Religious importance of this time | ii) Fairs/Festivals |
|--------------------------------------|---------------------|

iii) Suitability of Weather

iv) Vacation Time

v) Any other reason _____

PART III- MOTIVATION

a) What motivated you to select this particular Pilgrimage spot as your Pilgrimage destination:

i) Your faith in the deity

ii) Fulfilment of your wish

iii) Your Spiritual quest

iv) Your family background

v) Any other reason _____

b) Do you think of again visiting this Pilgrimage Spot?

i) Yes

ii) No

iii) Any other opinion _____

c) Will you recommend visiting this Pilgrimage Spot to others?

i) Yes

ii) No

PART IV- TRANSPORTATION SERVICE:

a) Your views regarding Transport Service:

i) Satisfactory

ii) Unsatisfactory

PART V- ACCOMMODATION SERVICE:

a) Your views regarding Accommodation Service:

i) Satisfactory

ii) Unsatisfactory

PART VI- CATERING AND FOOD SERVICE:

a) Your views regarding Catering and Food Service:

i) Satisfactory

ii) Unsatisfactory

PART VII- SHOPPING FACILITIES:

a) Shopping facilities for pilgrims at the Pilgrimage spot are satisfactory:

i) Yes

ii) No

PART VIII- MEANS OF INFORMATION:

a) Your view regarding means of information, like, sign boards, etc.

i) Satisfactory

ii) Unsatisfactory

PART IX- PUBLIC CONVENIENCES:

- a) Your view regarding Public Conveniences, like, bathrooms and toilets, etc.
i) Satisfactory ii) Not Satisfactory

PART X- EXPENSES:

- a) In your opinion, the Pilgrimage spot is:
i) Extremely expensive ii) Not much Expensive

PART XI- SOCIAL ATTITUDE OF PEOPLE:

- a) Image of Local Guides is:
i) Good ii) Exploitative

PART XII- ILLEGAL ACTIVITIES:

- a) Have you suffered any loss due to theft or cheating:
i) Yes ii) No

PART XIII- SECURITY:

- a) Are you satisfied with the security at the Pilgrimage spot:
i) Yes ii) No

PART XIV- FEED BACK AND REDRESSEL:

- a) Have you found any Feedback and Redressel system at the Pilgrimage spot:
i) Yes ii) No

PILGRIMAGE ITINERARY - I

SPIRITUAL CALL TO KASHMIR¹

Tour Duration:	06 Nights and 07 Days
Places Covered:	Shankaracharya Temple - Hari Parbat Fort - Hazratbal Shrine- Jamia Masjid - Pather Masjid - Khanqah-e-Maula Shrine - Dastgeer Sahib Shrine - Chrar-e-Sharief Shrine - Imambara Badgam - Parihaspora - Baba Reshi Shrine - Kheer Bhawani Temple - Harwan - Panderathan - Awanitpore - Bijbehara - Martand - Mattan - Zainudin Wali Shrine - Anantnag - Vivekananda Kendra Memorial

DAY 1: ARRIVAL AT SRINAGAR AND TOUR OF CITY PILGRIMAGE SPOTS

After arrival at Srinagar, the summer capital of Kashmir, transfer to houseboat/hotel. After lunch, spiritual journey starts, first to the city pilgrimage spots. Track of this sacred journey will start with a visit to Shankaracharya Temple, located on a hill called 'Takht-e-Suleiman'. Next stoppage on this sacred track is Dastgeer Sahib Shrine. Transfer to houseboat/hotel for dinner and over night stay.

DAY 2: SACRED JOURNEY OF CITY PILGRIMAGE SPOTS

After breakfast, travel to Hari Parbat Fort, the secular cum multi-religious pilgrimage spot of Makhdom Sahib Shrine, Sharika Devi Shrine and Chatti Padshahi. Next stoppage is at White Mosque, Hazratbal Shrine, beautifully located on the bank of Dal Lake. Lunch will be served here. Next sacred stoppage is at Jamia Masjid, the Mughal architectural splendor. Then

¹ Prepared by the scholar

travel to Khanqah-e-Maula Shrine, another traditional architectural masterpiece and a revered shrine. Next pilgrimage destination is Pather Masjid, the mosque mastered by a lady. Transfer to houseboat/hotel for dinner and over night stay.

DAY 3: SRINAGAR TO CHRAR-E-SHARIEF SHRINE, IMAMBARA

BADGAM AND PARIHASPORA

The sacred journey of the day starts towards the most secular and revered shrine of Sheikh Noor-u-din Noorani, 'Chrar-e-Sharief' located in Badgam district, 35 kms from Srinagar. Next sacred spot is Imambara Badgam, the splendid architectural marvel. Lunch will be served here. Onward holy journey of the day to Parihaspora, the great Buddhist architectural mastermind and a sacred religious spot. Travel to Gulmarg for dinner and overnight stay.

DAY 4: GULMARG TO BABA RESHI SHRINE, KHEER BHAWANI

TEMPLE AND HARWAN

After breakfast in green meadows of Gulmarg, pilgrimage journey of few minutes to Baba Reshi Shrine. Having a deep breath at this sacred spot, journey to the abode of Goddess Sharika Bagwati, 'Kheer Bhawani'. Pilgrims can enjoy lunch in the lap of Goddess. After having served both body and soul, next destination for paying obeisance is Buddhist pilgrimage spot, Harwan. Transfer to houseboat/hotel for dinner and over night stay in Srinagar.

DAY 5: SACRED JOURNEY OF SACRED SPOTS FROM SRINAGR TO MATTAN

After breakfast at Srinagar, first holy stoppage on this pilgrimage route will be at Panderathan, a revered Buddhist pilgrimage destination. Next pilgrimage destination on this sacred path is at Awanitpore, a historical Hindu pilgrimage destination as well as an abode of Great Sufi, Syed Hassan Mantaqi

Shrine. Next pilgrimage stoppage will be at Bijbehara, another historical Hindu and Buddhist pilgrimage spot. Devotees can also have lunch here. Next stay at magnificent Martand, 'the Sun Temple'. Close by Martand is a sacred spot of Hindu's and Sikh's known as Mattan. Here are found four temples dedicated to four Hindu Gods and two sacred springs. Revered for Sikh's also as Gurdwara Patshai Pehli, as it being the religious stoppage of first Sikh Guru, Guru Gobind Singh. At a few hundred meters journey is Muslim pilgrimage spot of Baba Bamuddin Shrine also. Dinner and overnight stay at Pahalgam.

DAY 6: PILGRIMAGE STOPPAGES FROM PAHALGAM TO SRINAGR

After breakfast at shepherd's valley, pilgrimage stop at Cave shrine of Zainudin Wali, Aishmuqam. Next enrich yourself with the sacred water of 'anant' springs of Anantnag. Pilgrims can enjoy lunch here. Visit to Vivekanada memorial, a link between Kashmir and Kanyakumari, near Achabal Garden. Travel to Srinagar for dinner and overnight stay.

DAY 7: SRINAGR TO AIRPORT/BUS STAND

Morning for shopping on the busy Dal Lake streets. In afternoon, after check out from houseboat/hotel, transfer to bus stand/airport for onward destination.

PILGRIMAGE ITINERARY – II

HOLY CALL TO KASHMIR²

Tour Duration:	03 Nights and 04 Days
Places Covered:	Shankaracharya Temple- Hari Parbat Fort - Hazratbal Shrine - Jamia Masjid - Dastageer Sahib Shrine - Chrar-e-Sharief Shrine - Parihaspora - Kheer Bhawani Temple - Harwan - Panderathan - Awanitpore - Martand - Mattan - Anantnag - Vivekanada Kendra Memorial

DAY 1: ARRIVAL AT SRINAGAR AND PILGRIMAGE TOUR OF CITY PILGRIMAGE SPOTS

Morning pick up from airport/bus stand, transfer to houseboat/hotel. After lunch, pilgrimage tour of sacred pilgrimage spots of summer capital. First to *Shankaracharya*, located on a hill called '*Takht-e-Suleiman*'. Traveling on the sacred path to *Hari Parbat Fort*, the secular cum multi-religious pilgrimage spot of *Makhdum Sahib Shrine*, *Sharika Devi Shrine* and *Chatti Padshahi*. Next stoppage is at White Mosque, *Hazratbal Shrine*, beautifully located on the banks of Dal Lake. Transfer to houseboat/hotel for over night stay.

DAY 2: SRINAGAR TO CHRAR-E-SHARIEF SHRINE, PARIHASPORA, KHEER BHAWANI TEMPLE AND HARWAN

After having breakfast, the sacred journey of the day starts towards the most secular and revered shrine of Sheikh Noor-u-din Noorani, '*Chrar-e-Sharief*' located in Badgam district, 35 kms from Srinagar. Next sacred spot is Parihaspora, the great Buddhist architectural mastermind and a sacred religious

² Prepared by the scholar

spot. Lunch will be served here. Moving on the holy path to the abode of Goddess Sharika Bagwati, 'Kheer Bhawani'. After paying obeisance here, sacred journey to a revered Buddhist pilgrimage spot, Harwan. Transfer to houseboat/hotel for dinner and over night stay in Srinagar.

DAY 3: HOLY JOURNEY FROM SRINAGR TO MATTAN AND BACK

Moving on the spiritual track, the first pilgrimage stay at Panderathan, a revered Buddhist pilgrimage destination. Next sacred destination on this sacred path is at Awanitpore, a historical Hindu pilgrimage destination as well as an abode of Great Sufi, Syed Hassan Mantaqi Shrine. Next pilgrimage stay is at magnificent Martand, 'The Sun Temple'. Close by Martand is a sacred spot of Hindu's and Sikh's known as Mattan. Four temples dedicated to four Hindu Gods and two sacred springs are found here. Revered for Sikh's also as Gurdwara Patshai Pehli, being the main religious stoppage of first Sikh Guru, Guru Gobind Singh in Kashmir. At a few hundred meters journey is Muslim pilgrimage spot of Baba Bamuddin Shrine also. Devotees can take Lunch in the shadow of these sacred shrines of Mattan. Next quench your thirst of soul with the sacred water of '*anant*' springs of Anantnag. Visit to Vivekanada Kendra, a link between Kashmir and Kanyakumari, near Achabal Garden. Travel back to Srinagar for dinner and overnight stay.

DAY 4: DEPARTURE FROM SRINAGR

Morning free for shopping on the busy Dal Lake banks. Afternoon transfer to bus stand/airport for onward destination.

Appendix-4

GROWTH OF TOURIST TRAFFIC TO KASHMIR

YEAR	DOMESTIC TOURISTS	FOREIGN TOURISTS	TOTAL
1990	6 095	4 627	10 722
1991	1 400	4 887	6 287
1992	1 175	9 149	10 324
1993	-	8 026	8 026
1994	500	9 314	9 814
1995	322	8 198	8 520
1996	375	9 592	9 967
1997	7 020	9 111	16 131
1998	99 636	10 247	1 09 883
1999	2 00 162	17 130	2 17 292
2000	1 04 337	7 575	1 11 912
2001	66 732	5 859	72 591
2002	24 670	2 686	27 356
2003	1 82 205	8 959	1 91 164
2004	3 58 095	18 634	3 76 729
2005	5 87 202	19 680	6 06 882
2006	4 12 879	20 009	4 32 888
2007	4 17 264	24 576	4 41 840

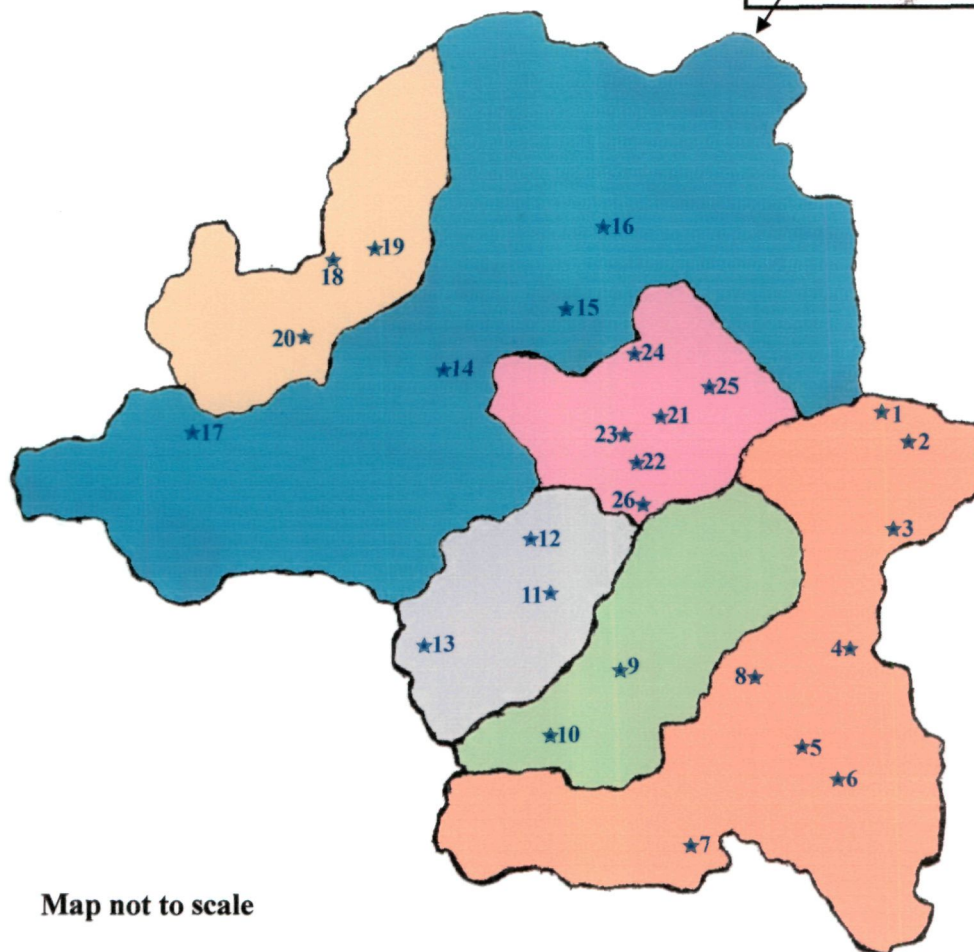
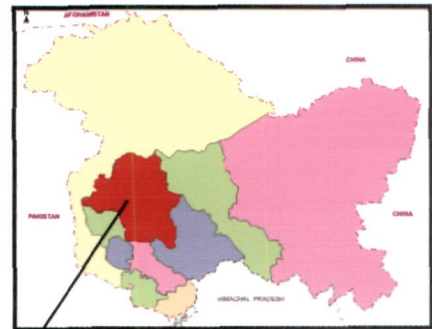
Source - Directorate of Tourism, Srinagar

PILGRIM ARRIVALS AT AMARNATHJI CAVE AND VAISHNO DEVI

YEAR	AMARNATHJI CAVE (KASHMIR)	VASHNO DEVI (JAMMU)
1990	4 824	21 69 202
1991	15 599	31 51 310
1992	54 638	35 27 289
1993	56 000	33 68 735
1994	37 000	37 05 945
1995	60 000	40 32 127
1996	1 20 000	43 35 532
1997	79 035	44 34 233
1998	1 49 920	46 22 092
1999	1 14 366	46 68 340
2000	1 73 334	51 09 575
2001	1 19 037	50 56 919
2002	1 10 793	44 32 176
2003	1 53 314	54 00 296
2004	4 00 000	61 09 895
2005	3 88 000	62 51 998
2006	2 65 000	69 50 000
2007	2 14 000	74 17 000

Source - Directorate of Tourism, Srinagar

Pilgrimage Tourism Map of Kashmir Valley



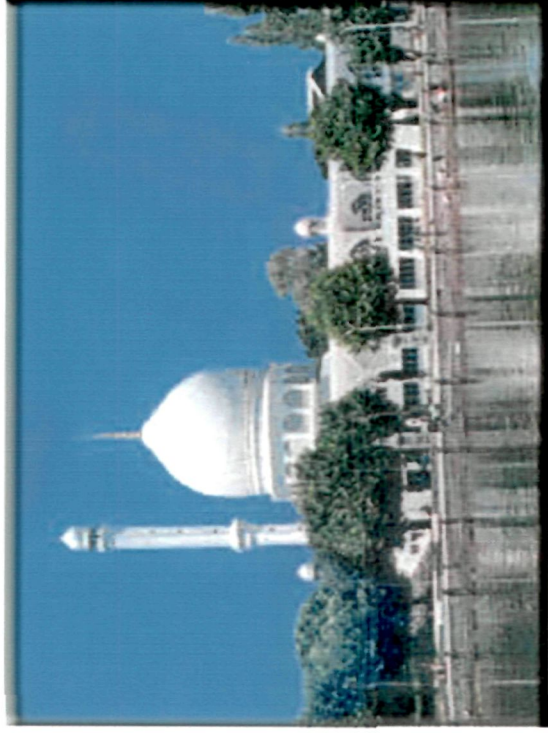
Map not to scale

LEGEND

- | | |
|---|--|
| 1 Amarnathji Cave Shrine | 14 Baba Reshi Shrine |
| 2 Cave Temple of Lord Shiva | 15 Parihaspora |
| 3 Zainuddin Wali Shrine | 16 Baba Shakoore-ud-din Shrine |
| 4 Mattan | 17 Gurdwara Thana Sahib |
| (Mattan temples, Gurdwara Patshai Pehli,
Baba Bamuddin Shrine) | 18 Shiv Nag |
| 5 Anantnag (Nagbal & Malaknag springs) | 19 Zati Shah Shrine |
| 6 Vivekananda Kendra Memorial | 20 Said Maliun Shrine |
| 7 Vetha Vatur | 21 Hazratbal Shrine |
| 8 Vishnu Pad | 22 Shankaracharya Temple |
| 9 Awantipore | 23 Hariparbat Fort |
| (Syed Hasan Mantaqi Shrine, Hindu & Buddhist Temples) | (Makhdoom Sahib Shrine, Gurdwara Chatti Padshahi
& Sharika Devi Shrine) |
| 10 Pinjora Asar Sharief Shrine | 24 Kheer Bhawani Temple |
| 11 Chrar-e-Sharief Shrine | 25 Harwan |
| 12 Imambara Badgam | 26 Panderathan |
| 13 Sut Haran | |

Source: Prepared by the scholar

VIRTUAL TOUR OF PILGRIMAGE SPOTS OF KASHMIR VALLEY



Hazratbal Shrine



Chrar-e-Sharief Shrine



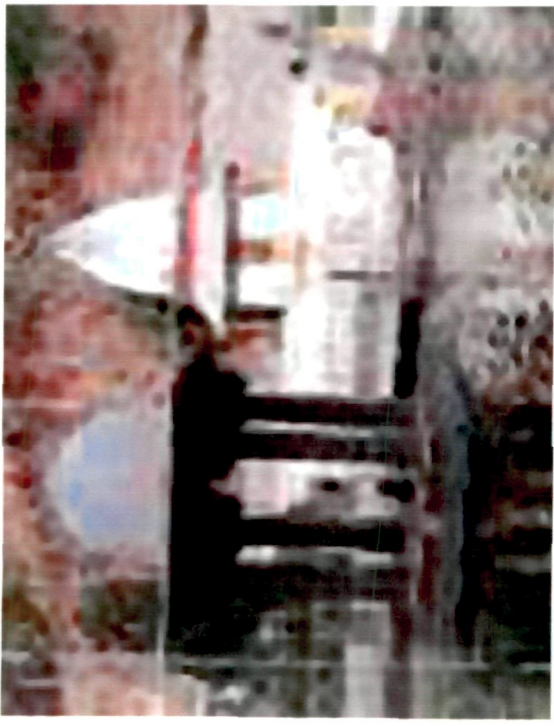
Shankaracharya Temple



Kheer-Bhawani Temple



Sharika Devi Shrine



Mattan Temples



Gurdwara Chatti Padshahi



Awantipore Temples